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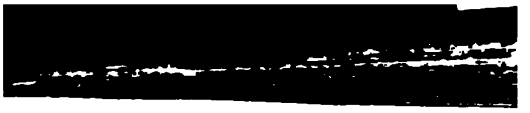
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Witness the hand of
the Commentator
Adam Clarke

Pub.d by John Stephens, 4, Red Lion Ct.d Fleet St.





THE

LIFE AND LABOURS

OF

ADAM CLARKE, LL.D.

TO WHICH IS ADDED

AN HISTORICAL SKETCH

OF THE CONTROVERSY CONCERNING THE

SONSHIP OF CHRIST,

PARTICULARLY AS CONNECTED WITH THE PROCEEDINGS OF THE

Wesleyan-Methodist Conference.

"He was a burning and a shining light."

John v. 35.

LONDON:

JOHN STEPHENS, 4, RED LION COURT, FLEET STREET.

1834.

66.

[redacted]

*** Wesleyan-Methodists who may wish to purchase this work, must give their orders to Booksellers, as those Wesleyan-Methodist preachers who are agents of the Wesleyan-Methodist Book Room will not be able to procure it through that channel, the Book Committee having resolved that their Steward shall not advertise or sell it.



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PREFACE.

The pretensions of this volume are very humble. It is hardly more than a mere record of facts. It is intended for that large class of readers who require small publications. Consequently, the facts are briefly stated. Some will consider this a defect; others, a merit. None, it is presumed, will blame the author for the unavoidable result of his design. No doubt, the following pages contain other and more serious defects than that of brevity; which indeed, unless it degenerate into obscurity, is not a defect. The lynx-eyed tribe of fault-seekers seldom seek in vain; here, however, even persons of candour will find occasions for its exercise. But the object of the author's solicitude is, that his work may prove beneficial to the readers; for that it will deeply interest them, he does not doubt. So rare an example of so many virtues—the example of Adam Clarke—can scarcely be exhibited in vain. While some may, perhaps, be stirred up to imitate his industry in the acquirement of useful knowledge, many, it may be

hoped, will be incited to emulate his faith, his zeal, his piety. But that in which he is most worthy of imitation is, making every thing subservient to the religion of Christ. It is true that his example is not perfect. His faults, however, were few. They were obvious also, and not very pernicious either as respected himself or others. Those who may follow in his footsteps will not fall into many or great errors. With respect to some things which have been made matters of complaint against him, he was, at least, more sinned against than sinning.

It is proper to state that the honour of having composed the Historical Sketch of the Controversy concerning the Sonship of Christ, does not belong to the author of the previous narrative. But its immediate connection with Dr. Clarke's personal history would be a sufficient apology for its introduction, were apology required. May its timely publication save the Wesleyan-Methodist Conference from tumbling down the precipice upon the brink of which it stands!

London, Feb. 20, 1834.

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THE

LIFE AND LABOURS

OF

ADAM CLARKE, LL.D.

CHAPTER I.

THE great use of biography is to place before our eyes examples worthy of imitation. Sometimes distinguished men write their own history; but the history of such men is usually written by others. In either case,—in the former, through intentional concealment; in the latter, through unavoidable ignorance,—it seldom happens that the narrative includes a sufficient notice of their early life. Thus, while we are informed that they acquired distinction and that they deserved it, it does not appear to us by what steps they attained to their just reputation. The result is, that we are inspired with wonder instead of emulation. "By themselves or contemporaries," says one who is writing on this very subject, "their public transactions have been in general amply recorded, with the apparent motives which led them to their particular lines of action, and the objects they aimed at by thus acting; but *how* they became capable of acting such parts, how their minds acquired that impulse which gave them this direction, what part an especial

Providence, parental influence, accident, singular occurrence, and education, had in forming the man, producing those habits which constituted his manners, and prepared him for his future lot in life, we are rarely told. Hence the main benefit of biography is lost: emulation, leading to imitation, has no scope. We cannot follow the man, because we do not see his previous footsteps. To us he is inimitable, because he is enrobed with all his distinguishing perfections and eminence before we are introduced to his acquaintance." The defect which the illustrious subject of the following memoir has here so well described, happily does not exist with respect to him. We shall be able to trace him from the first dawnings of his intellect to the period when it attained the rank, and exerted the influence, of a master-mind; and, in doing this, we shall perceive how truly he has said, that "those who have reached the highest degrees of elevation beyond those who were born in the same circumstances and line of life, were not indebted so much to any thing extraordinary in themselves, as to a well-timed and sedulous use of their own powers, and such advantages as their circumstances afforded; and that what occur to others as mere accidents, were by them seized and pressed into their own service, and showed them the necessity of attentive observation, that neither occurrence nor moment should pass by unnoticed or unimproved." It will appear, in fact, that, by mere dint of patient industry and an exact economy of time, attended by the Divine blessing, he rose to be the first biblical scholar of his own, if not of any age. Thus he will be exhibited as an example of imitable greatness, and that principally in three respects: for the character of his knowledge enhanced the glory of its extent, and his piety shed a lustre on his learning.

ADAM CLARKE* was born in an obscure village called Moybeg, in the county of Londonderry. He himself

* "Clericus," says Dr. A. Clarke, "was originally the name of an office, and signified the clerk or learned man, who, in primitive times, was the only person in his district who could write and read; such persons did not fail to accumulate respectable property, which was maintained and increased in the family; one of the descendants, ge-

could never ascertain either the day or the month, or even the year, of his birth. "It was," he says, "either 1760 or 1762, most probably the former."* We owe this wide uncertainty to the neglect of the clergyman of the parish, during whose incumbency no register was kept. "This," says a clerical critic, "is a very characteristic, but unhappily not rare, specimen of the *attention formerly paid* [in plain English, disgraceful neglect] in many country parishes to those parochial documents which affect the property and the ancestry of every family in the kingdom. Even to this moment the system is most inefficient; and often the details are incorrect and slovenly, particularly for the want of due care in seeing that correct duplicate copies are provided, and made available in case of any accident happening to the parish record." It is, therefore, high time that the proposition of a general registry, on improved principles, were adopted. Dr. Clarke speaks with much complacency of the purity of his descent: his ancestors "came from a pure and ancient stock; they had never been in bondage to any man, had never been legally disgraced, and never forfeited their character." They went over to Ireland in the seventeenth century, and settled in the county of Antrim, where they had considerable estates, and formed honourable matrimonial connexions. As those estates had been irrecoverably lost to the family before Adam's birth, the non-existence of a register of his birth was never productive of inconvenience. William Clarke, the great-great-grandfather of Adam Clarke,

nerally the eldest son, being brought up to succeed his father. This title, in process of time, became the surname of the person who bore the office; and clericus, le clerc, the clerk, and afterwards Clarke, became the cognomen, or surname, by which all the descendants of the family were distinguished. As those persons who were designed for ecclesiastical functions generally got an education superior to the rest of the community, hence they were termed clerici, clerks; and this is the legal title by which every clergyman is distinguished to the present day."

* "I have heard my mother," observes Dr. Clarke, in one of his Journals, "say I was born in the year that the French took Carrickfergus; but my father was wont to contest this, saying, I was born two years later."

was a Quaker.* John, the son of William, married Miss Horseman, the daughter of the mayor of Carrickfergus; and they had issue, eighteen sons† and one daughter. Of these, William, it is believed the eldest, a builder by trade, and an intelligent religious man, married Miss Boyd, of the Boyds of Kilmarnock, whose living representative is Mr. Hugh Stuart Boyd, a well-known Greek scholar. This marriage was productive of four sons and two daughters. John, the eldest of the former, was intended by his father for the Church. He studied at Edinburgh and Glasgow successively, and finally at Trinity College, Dublin. But severe illness, followed by a premature marriage, put an end to his prospects in the Church; and he became a licensed parish schoolmaster. His wife was a descendant of the M'Leans,‡ of Mull, in the Hebrides. Shortly after the

* He was appointed in 1690 to receive the Prince of Orange, when he came to Carrickfergus. He had received the principles of George Fox; and, as he could not uncover his head to any man, before he came near to the prince, he took off his hat, and laid it on a stone by the wayside, and walked forward. When he met the prince, he accosted him thus, "William, thou art welcome to this kingdom."—"I thank you, Sir," replied the prince; and the interview was so satisfactory to the prince, that he said, "You are, Sir, the best-bred gentleman I have ever met."

† Horseman Clarke, one of them, and several other young men, having pursued a mad dog, and killed him, one of the company, in sport, took the dog by the legs, and hit some of the others with him, among the rest Horseman, against whose neck some of the foam was spattered, and he died of hydrophobia in three days.

‡ One of her brothers, the Rev. I. M'Lean, a Clergyman, possessed incredible strength, which he often used, not in the best of causes. He could bend iron bars with a stroke of his arm, and roll up large pewter dishes like a scroll with his fingers. One day dining at an inn with two officers, who wished to be witty at the parson's expense, he said something which had a tendency to lessen their self-confidence. One of them, considering his honour touched, said, "Sir, were it not for your cloth, I would oblige you to eat the words you have spoken." Mr. M'Lean rose up in a moment, took off his coat, rolled it up in a bundle, and threw it under the table, with these fearful words: "Divinity, lie thou there; and, M'Lean, do for thyself!" So saying, he seized the foremost of the heroes by the cuff of the neck and by the waistband of the breeches, and dashed him through the strong sash-window of the apartment, a considerable way on the opposite pavement of the street.

birth of the eldest son, who was called Tracy after an uncle who was a clergyman, Mr. Clarke was persuaded, like multitudes of his ill-conditioned countrymen, to emigrate to America, having the expectation, if not the promise, of a Professorship in one of the Universities which were then rising on that continent. He broke up his establishment, converted all his property into cash, provided himself with the equipment necessary to an emigrant, and was on the eve of sailing, with his wife and son, from the port of Londonderry, when his father, who had followed him from the country, went on board; and, by the joint force of tears, entreaties, and commands, prevailed upon him to relinquish his design, and, forfeiting his passage, to return into the country. He never recovered from the effects of this shock. The small remnant of his property was exhausted, while as yet he was undetermined as to his future course; and in this destitute condition he retired to the village of Moybeg in the parish of Kilchronaghan, of which Mr. Tracy, his brother-in-law, was rector, and where, as has been already stated, Adam, his second son, and the immediate subject of these pages, entered upon the stage of life.

Tracy Clarke was three years older than his brother Adam. The uncle after whom he was named, being childless, engaged to educate him at his own expense, and, in fulfilment of his promise, had taken him under his roof; but death, with whom no contracts are sacred, released Mr. Tracy from all earthly obligations shortly after he had assumed the charge of his nephew. Tracy, returning to his father's house, received from him a classical education; and, at an early age, was appointed and licensed to act as schoolmaster in a parish contiguous to that in which Mr. Clarke himself had formerly sustained a similar station. Weary of this office, which promised neither comfort nor emolument, he turned his attention to the study of medicine. Having served an apprenticeship to a Mr. Pollock, a skilful and well-educated practitioner in the town of Magherafelt, he proceeded to Dublin, where he studied anatomy under Dr. Cleghorne, the celebrated professor of that science.

Failing in his endeavours to obtain an appointment in the Navy, he went out in a slave ship. After two voyages to the coast of Guinea, he resigned his post, filled with horror and disgust at the inhuman traffic. He married and commenced practice at Maghull, eight miles from Liverpool, where, during many years, he was remarkably successful in his profession, and was universally respected. Dying in 1802, he left behind him four sons and a daughter. The boys had the advantage of being educated by their uncle Adam. The oldest is a learned man and author of a remarkable work, entitled "An Exposition of the False Prophet, and the Number of the Apocalyptic Beast." Two of his brothers embraced the medical profession, one of whom is a surgeon in the Navy.

Having given this brief account of the family connexions of Adam Clarke, it now remains for us to trace his own eventful history. Hardily brought up, he took to his feet at the age of eight months, and, when nine months old, was permitted to run about unattended. He was remarkably patient of cold, it being one of his amusements to dig holes in the snow and sit down in them, with no other covering than his shirt. By these and other means he acquired uncommon strength, though his natural constitution was but moderately strong. In fulfilment of a promise, his grandparents, at whose request his uncle Tracy baptised him by the name of Adam, took charge of him as soon as he was old enough to dispense with a mother's care. They had engaged to take him as their own, and to defray the expenses of his education; but his bold and adventurous disposition was not compatible with his grandmother's peace of mind; and, fearing that he would one day be drowned in a draw-well into which he was apt to peep when it was left uncovered, she returned him to his parents. When about five years old, he took the small-pox in the natural way, inoculation being then but little known. Had it not been for his unusual love of the open air, he would probably have fallen a victim to the disorder, or, at least, to the absurd mode of treating it then common. This consisted in an accumulated load of bed-clothes, and the

substitution of spirituous liquors for cooling medicine. Adam, however, would not submit to confinement; but, whenever he found an opportunity, he left his bed, and ran, naked, out of doors. By the adoption of what he calls "this cool regimen," he passed safely through the crisis, and, though covered with the disease from head to foot, finally escaped without a single mark. We smile at the ignorance and absurdities of our forefathers; but, in the progress of discovery, we ourselves may afford similar amusement to future generations. When the proper remedy for cholera shall be found out, our modes of treating it may appear not less ridiculous, or less Hibernian, than the method of *curing* the small-pox formerly practised in that country.

He received his first impressions concerning the awful realities of the eternal world when six years old. At this time his father lived at Maghera, where he kept an English and classical school.* Among his pupils was the son of Dr. Barnard, the rector, the friend of Johnson, and afterwards successively bishop of Kilaloe and of

* Mr. C.'s school was of a mixed nature. He taught by himself alone, Reading, Writing, and Arithmetic, comprising Book-keeping, Trigonometry, and Navigation; together with the Greek and Latin classics. The price at which each was taught may be reputed a curiosity:—Reading 1½d. per week: Writing 2d.; Writing and Accounts, 4d.; and Greek and Latin, 7s. per quarter. These were the highest terms in that country in the latter end of the eighteenth century. Should it be supposed that the work was proportioned to the wages, it may safely be asserted, it was not. Mr. C. was a good penman: few, if any, classical scholars superior: he was thoroughly acquainted with arithmetic, and taught it well; and of his classical knowledge, his son Adam, no mean judge in a matter of this nature, has been heard to say, "I have known many of more splendid literary talents than my father, many who could shine more *pro re nata*, in Greek and Latin learning; but a more correct scholar I never knew." Many persons of considerable eminence in all departments of science and literature were educated by Mr. Clarke,—Clergymen, Presbyterian Ministers, and Popish Priests; Lawyers, Surgeons, Physicians, and Schoolmasters. Requiring something in addition to his school for the support of his family, Agriculture was that to which he had recourse. On a peculiarly ungrateful soil which he held for many years, he bestowed much of his own labour both early and late. This was the only time he had; for both in summer and winter he entered his school precisely at eight in the morning, which he continued till eight in the evening in summer, and till near

Limerick. With another of the pupils, James Brooks, who was the tenth child of his parents,* Adam formed an intimate friendship. One day, as they sat upon a bank, they entered into conversation on the subject of eternity, and of the dreadful nature of eternal punishment. They were so affected by their thoughts that they wept bitterly; and, after praying God to forgive their sins and making mutual promises of amendment, they separated with sad hearts. Adam, upon whose mind the sin of disobedience to his parents weighed heavily, made known his feelings to his mother, and told her that he hoped in future to use no bad words, and to render obedience to his parents' commands. His mother was deeply affected; and, after encouraging him and praying for him, she communicated the intelligence to his father. But, though he was a conscientious Churchman, he thought little of the matter; and the young penitent was discouraged. But the smoking flax was not quenched; and, though the impression grew faint, it did not wholly disappear.

He evinced an unaccountable antipathy to men with "fair round bellies;" or, to use his own unceremonious phrase, "big bellies." This freak displayed

four in the depth of winter. From May till September, he allowed one hour for dinner: during the rest of the year, the school was continued without any intermission. He had only two vacations in the year, amounting to three weeks in the whole; eight days at Easter, and a fortnight at Christmas.

* Mrs. Brooks, having gone to the rector's one morning, to pay her tithes, took little James in her hand: when she laid down her money, she observed:—"Sir, you have annually the tenth of all I possess, except my children; it is but justice you should have the tenth of them also. I have eleven, and this is my tenth son, whom I have brought to you as the tithe of my children, as I have brought the tithe of my grain. I hope, Sir, you will take and provide for him." To this singular address, the rector found it difficult to reply. He could not, at first, suppose the woman to be in earnest: but, on her urging her application, and almost insisting on his receiving this tenth of her intellectual live stock, both his benevolence and humanity were affected;—he immediately accepted the child, had him clothed, &c., let him lodge with the parents for a time, and sent him to school to Mr. John Clarke. In a short time Mr. C. removed from that part of the country; and what became of the interesting young man is not known. He was always called Tithe by the school-boys.

itself in his stern rejection of the friendly overtures of Mr. Pearce Quinlin, his father's neighbour. With this gentleman Adam was a great favourite; but, figuratively as well as literally, his excessive corpulence stood in the way of his advances, and the eye of the fastidious child could never reconcile itself to so *great* a friend. This aversion to men of the Falstaff stamp was accidentally deepened. Mrs. Clarke, partaking of the common superstition which awarded to dumb persons the faculty of foretelling future events, took advan tage of a call made by a man of this class at her husband's house, to inquire into her son Adam's destiny. After looking at the boy some time, the man gave signs that he would be very fond of the bottle, and have an enormous belly. Adam was young enough to fear that the prediction might prove true; but, also believing that God could avert the threatened calamity, he immediately retired into a field, and fervently prayed that "he might never be suffered to be like Pearce Quinlin!" Whether this gentleman exemplified the former as well as the latter part of the prediction, does not appear; but it is certain that the matter ended most unfortunately for the reputation of the prophet. Dr. Clarke, even at the close of his life, could not be truly described as being corpulent; and of temperance he was always an example. Some prophecies, it has been remarked, contribute to their own fulfilment; but the subject of this memoir himself suggests, that the tendency was quite the reverse in the present instance.

Adam was naturally an inapt scholar. It was not without difficulty that he acquired the knowledge of the Alphabet. His teacher rendered matters still worse by strong censures and unseasonable chastisement. He had nearly been made a dunce for life, when a neighbouring schoolmaster chanced to take him under hand. Adam was eight years of age, and but yet "putting vowels and consonants together." When he had "hobbled through his lesson," his teacher apologised by saying, that "he was a grievous dunce." But the other, far the wiser man, clapping Adam on the head, replied, "Never fear, Sir; this lad will make a good scholar

yet." This prediction was more fortunate than that of the spaeman, and contributed, no doubt, to its own accomplishment. It was the first thing which checked Adam's despair of making progress in knowledge. Learning alone will not fit a man to be a teacher of youth: a certain tact and a good temper are quite as essential. "Many children, not naturally dull, have become so under the influence of the schoolmaster."*

But, though Adam was inspired with a little hope by the encouraging remark of the stranger, it had not endowed him with greater ability. When he had acquired the art of reading with tolerable ease, his father, who wished to make him a scholar, put him into Lilly's Latin Grammar. Here his natural slowness of understanding again displayed itself; and, as we hardly need add, it was not assisted by the peculiar construction of his book. After a dreadful load of mechanical labour, he reached the middle of "As in præsenti." Here, however, he came to a dead pause. More than two days were occupied in vain attempts to commit to memory two of those abominable verses, and the overburdened student had thrown down the book in despair, when the threats of his teacher, who told him he should be a beggar all the days of his life, joined to the jeers of his fellow-pupils, who stigmatised him as a stupid ass, roused him as from a lethargy: "he felt," as he expressed himself, "as if something had broken within him;" resumed his book, speedily conquered the unconquerable task, and went forward with an ease he had never known before. "The reproaches of his school-fellows," says he himself, "were the sparks which fell on the gunpowder, and inflamed it instantly." To many boys, who eventually became distinguished men, the same sudden awakening of the intellectual faculties has happened. It is well to suspend the rod in terrorem over a naturally quick boy, to spur the indolence which is often associated with good parts; but moral excitements are the proper means of stimulating those who have a desire to learn, and yet are painfully conscious for the present of their inaptitude.

* Dr. A. Clarke.

Notwithstanding this sudden illumination, young Clarke ever found an initial difficulty in striving to comprehend any thing. This might arise from his determination to comprehend, and not partially apprehend, every thing to which he applied his mind. He could not be satisfied without understanding the reason of a thing, and thus assuring himself that he was upon firm ground.* In arithmetic he made but little progress, owing in a great measure to the imperfections of the treatise (Fisher's) from which he derived his instructions. His general progress in learning was hindered by that which has cramped the education of many men, the poverty of his family. To eke out the insufficient income which he derived from ill-paid tuition, Mr. Clarke found it necessary to cultivate a small farm. He himself assisted in tilling it before and after school hours, and his sons attended to it alternately during the day. They consequently shared between them the instruction which each, in happier circumstances, would have had to himself. They formed a plan of supplying this defect, which plan evinces that they both were fond of learning: each on leaving school communicating to the other whatever he had learned during the day. It is worthy of remark, that the farm thus cultivated by the schoolmaster and his sons was cultivated according to the rules

* Such, in fact, was the case during the progress of his life and writings. When he met a difficulty, he waited to examine and go through it in the true spirit of patient investigation, never leaping over obstacles which he could, by learning or labour, remove out of the way, or render subservient to the great object he had in view,—the instruction and benefit of mankind. The late Rev. John Newton, calling one day upon the Rev. Ely Bates, and seeing the first part of Dr. Clarke's Commentary lying on the table, happened to open it in the place where the Doctor makes such large disquisitions and calculations, in reference to the size of Noah's ark; and argues from these, contrary to the opinion of some critics, that the ark was, in point of size, not only amply sufficient to contain the animals themselves, but the sustenance requisite for them during their sojourn. When Mr. N. had finished reading the criticism, he closed the book, exclaiming, "Thank God, I never found these difficulties in the Sacred Record;" to which Mr. Bates replied, "Yes, Sir, you have found them as well as Dr. Clarke; but the difference is, you always leap over them, while he goes through them."

laid down in Virgil's Georgics, "the finest production," says Dr. Clarke, in his own way, "of the finest poet that ever lived." Notwithstanding the difference in climate and soil between Ireland and Italy, Mr. Clarke's crops were equal to his neighbours'. This circumstance has afforded some amusement to the critics: some saying, it was like an Irishman; and others, that Mr. Clarke did not reflect that Ireland was not Italy. These writers, however, had they reflected a little, might have conceived it just possible, that, had Dr. Clarke entered into details upon the subject, instead of merely mentioning the fact, it would have appeared that his father, in following the rules of Virgil, had sense enough to make due allowances for the differences of soil and clime. It is evident that he did not err to any great extent, from the fact, which Dr. Clarke has happily recorded, that his crops were not inferior to those which resulted from other and, as it is gratuitously supposed, better modes of tillage.

The school in which young Adam received his classical knowledge was situated on the skirt of a wood, upon an eminence which commanded a rich variety of prospect. Into that wood, as into the groves of Academus, those of the boys who, it was known, would not abuse the privilege by climbing trees and robbing birds' nests, were occasionally permitted to retire with their books; and here young Clarke, who was among the number of the privileged, read the Eclogues and the Georgics of Virgil, with living illustrations of their contents before his eyes — illustrations which, in after life, he declared to be finer and more impressive than those of the Delphin Edition and the Variorum Critics. Here, too, he himself made the first trial of his poetic powers, by producing, one holiday afternoon, a satire upon one of his school-fellows, of which some portions have been preserved.

It was entitled, "The Parallel, a Poem: or Verses on William W—k—n, of Portglenone, in the county of Antrim, describing the base extraction, high insignificance, and family connexions, of the said William W—k—n, alias, Pigmy Will." Availing himself of the story of

"the pigmies and the cranes," as referred to in Homer, Pliny, and Juvenal, he described his antagonist, "the pigmy," as falling into the hands of a crane. The following lines may suffice as a specimen: —

> "At this unhappy change of place,
> Will made a haggard rueful face:
> And earnestly desired to be
> Rid of his potent enemy.
> The crane fast sped, now high, now low,
> With her poor caitiff screaming foe;
> Till coming o'er Portnegro town,
> She loosed her fangs and let him down;
> And he, poor wight, like old king log,
> Came plump directly to a bog."

For the production of a boy not nine years old, these verses evince no inconsiderable share of ingenuity. The rest abound in classical allusions, which is accounted for by the fact, that the young author had made himself master of Littleton's Classical Dictionary. This enabled him to acquire credit among his school-fellows, by explaining to them the historical passages in their lessons. Nor was this the only instance in which he attempted the composition of verse. He often amused himself with making hymns and versifying the Psalms of David; and he even turned the first four chapters of Solomon's Song into stanzas of four lines, eights and sixes. Adam was, indeed, pre-eminently self-taught. Mr. Moore, who states that he knew his parents well, declares, that he could not get the teaching there. No wonder that he who, when a boy of eight years, could conquer the whole heathen mythology and biography, should afterwards have coped so successfully with the folios of antiquity.

Both he and his brother were passionately fond of reading, devoting all their spare pence to the purchase of books, and all their spare hours to their perusal. It is curious to notice of what materials the library was composed of that boy, who, when he became a man, possessed "one of the most select and valuable private libraries in the kingdom." Dr. Clarke was so far from regretting or feeling ashamed, that his first collection of books consisted chiefly of such legendary lore as Tom

Thumb, Jack the Giant-killer, and other wonderful histories of the same stamp, that he actually attributed to his early knowledge of their contents the acquisition of a literary taste and of a firm belief in spiritual agency. To such an extent, indeed, was the latter effect produced upon his mind, that, having imbibed from his father's oral descriptions of the Trojan war, a great admiration for the character of Hector, he retired into the fields, and, prescribing time and place, invoked the spirit of the departed chief to appear to him. He was accustomed to refer his courage to the habit of pondering the achievements of nursery heroes, alleging that he was by nature very timid. Having heard of the wonders of magic, and that a gentleman who lived about eight miles off had a book upon the science, he obtained leave to go and solicit the loan of it, confidently expecting that it would teach him "to get home without touching the ground;" but the owner was not willing to satisfy his youthful curiosity. At this time he was not more than eight years old. A while after, he fell in with some travelling tinkers who dealt in the mysteries into which he was so desirous of peeping; and they allowed him to read and take notes from their copy of Cornelius Agrippa's Occult Philosophy, the book which he had formerly gone eight miles to see. Unfortunately, as he then thought, these tinkers had not the fourth part of the work, which contains the practical portion of the science, without a knowledge of which the instructions gained from the first three could not be applied. As every thing in the art magic was to be done with a reference to God, and in dependence upon him, Adam conceived that he was acting even commendably in studying it, until he met with something on the subject, in which Matthew vii. 22, 23, was quoted in condemnation of all such practices. After this, he abandoned the pursuit, but not before his fame as an enchanter had spread so wide, as, by a dread of being spell-bound, to secure his father's premises from midnight depredators, from whom they had previously suffered. Education will banish these superstitious fears, and with them, if rightly directed, the disposition to dishonesty. To the Arabian

Nights' Entertainments, which formed a part of his juvenile library, he used to attribute that decided taste for oriental history on which his subsequent fame depended. From Robinson Crusoe he conceived himself to have derived so much moral improvement, that he was careful to place it in the hands of his own children. He was also particularly fond of Æsop's Fables, which he read not without a due perception of the morals inculcated.

Upon this part of the history of Dr. Clarke's early life some judicious remarks have appeared in the *Christian Observer;* and, as they may tend to guard the minds of young persons in particular from adopting an erroneous opinion, merely because it has the sanction of a great name, we interrupt the narrative in order to introduce them. Aided by the brief account which we have given, they sufficiently explain themselves:—

"Did it never occur to Dr. Clarke," inquires the enlightened critic, "that, if the Sadducean education left an awful blank, the superstitious education prepared the way for a perilous recoil? For if a child 'was led to believe in a spiritual world, and that there was a devil to hurt and a God to help,' by reading 'books of enchantment,' was there not the obvious danger, that, when he saw that the records which had 'led,' in whole or in part, to this belief, were merely works of idle fiction, he might begin to surmise that the belief itself was founded on no better basis, and thus discard the revelation of God as he discarded the fables of the nursery? So far, indeed, from habits of credulous wonder being favourable to the cause of true religion, they prepare the mind for every thing absurd, superstitious, and fanatical: but they have no tendency to spiritualise the affections, or to open the understanding to receive the blessed Gospel of Jesus Christ. We need not add, what a powerful weapon they furnish to the scorner; for what will the scoffers at Christianity say, when they find Dr. A. Clarke seriously asserting, in his matured years, that he 'much doubts whether he should ever have been a religious man,' but for reading Jack the Giant-Killer and similar productions? It was not thus that the Lord

opened the heart of Lydia: and, since it is the Holy Spirit who alone can make any one 'a religious man,' it is, to say the least, not a little strange to suppose that He should employ ridiculous fabrications to aid his purpose. We can readily believe that Dr. Clarke received, as he says, his first taste for Oriental literature by reading the Arabian Nights' Entertainments; and that he wished to acquaint himself more particularly with a people whose customs and manners, both civil and religious, were so strange and curious; and never lost sight of this object 'till Divine Providence opened the way, and placed the means in his power, to gain some acquaintance with the principal languages of the East.' Nor shall we question the extraordinary benefits which he says that he received from the Fables of Æsop and the Adventures of Robinson Crusoe; the latter of which he read as a real history, and from it 'learned more expressly his duty to God and to his parents, and a firmer belief in Divine Providence, than from all he heard or read from books or men during his early years; so that he took care to put this work into the hands of his own children as soon as they could read.' But his mixing up idle romances with the work of the Divine Spirit, as he appears to do in the above statement, by making the one assist the other, we can only ascribe to that occasional eccentricity of opinion from which this excellent, and learned, and exemplary man was not exempt, and which we attribute to the defects of his education and the disadvantages of his early life. When we read the catalogue of his juvenile library, and reflect upon the darkness and prejudices of the people among whom he spent his infant years, we rather wonder that he ever emerged from his intellectual prison, and became remarkable for strength of understanding and solidity of judgment, than that he retained an air of originality, and sometimes allowed himself to take up opinions far removed from common-place, and which it required some genius or curious research to hit upon, and considerable moral courage to avow and defend."

It appears, that, many years after the time to which this part of our narrative belongs, Adam, to use his own

words, "investigated this subject still more minutely, and saw all that could be termed the use and abuse of it." The writer just quoted, conceiving that the "subject" referred to is magic, complains that Dr. Clarke has not specified its "use," and adduces it as an instance of "the baneful effect of wrong early associations," that a mind so powerful should have thought "a matter which involves only an abuse of reason and common sense, and which receives no sanction from Divine revelation, worthy of serious investigation." But we doubt that it was magic which Adam investigated in his maturer years; for he assigns as his reason for giving an account of his study of that branch of occult science, that "many young minds have been led astray by its promises and apparent piety, and have been thereby plunged into sorrows and disappointments." This passage the writer in the *Christian Observer* seems to have overlooked. And, besides, we meet with no more mention of magic in connection with the history of Dr. Clarke, while, as it will be seen in a subsequent part of our narrative, he did engage in the vain speculations and abortive experiments of alchymy. Of this science he had probably obtained some slight knowledge at the time when he studied magic; and, though he does not mention the fact, there is ground, as will hereafter appear, for supposing that it was to alchymy that he indirectly attributed utility. How far he was correct in so doing, the reader shall judge when he has heard the evidence.

Among the youthful accomplishments of Adam Clarke may be numbered his ability to perform various feats of strength and agility: such as putting the stone, lifting great weights, and balancing chairs, sledge-hammers, &c., on chin, nose, or forehead.

But it is time to notice more particularly the religious part of his education. His parents were of different denominations: Mr. Clarke being a Churchman, whilst his wife was a Presbyterian. They had too much sense to allow this difference to affect their behaviour to each other. The parish clergyman and the Presbyterian minister received from both an equal welcome;

the husband and the wife allowed each other to go to church or meeting-house as each thought fit; and no means were used on either part to determine their children's choice.

"The family," says Mr. Moore, speaking from personal knowledge, "were what is generally called good sort of people — honest people, clearing their way by sober, honest industry. They thought they must be good in order to go to heaven; and they had a wholesome fear of being found wicked. They likewise embraced the common forms of religion."

They taught their children, however, to fear God, and to expect redemption through Jesus Christ, every thing else in religion being considered comparatively unimportant. Sometimes they went to the meeting-house, but more frequently to church, for which, indeed, "they all felt a decided preference." * After all, then, it would seem as if the father had exercised a superior influence; but this is not apparent from any information which we have acquired. Indeed, according to the testimony of Dr. Clarke himself, he owed his early religious impressions, as well as his early religious knowledge, to his mother's instructions exclusively. It is more than probable that those religious impressions, which he gives his legendary lore the credit of having produced in his mind, resulted, under the blessing of God, from her instructions. Though a Presbyterian, yet, according to her son, she was not a Calvinist. If, like the people of her country, she was superstitious, like them her superstition took the form of religious veneration. Nor was her awe of God, and of the unseen state, based upon vague notions of his nature, and of that of the invisible world. Her knowledge of him was derived from his word, with which she was intimately conversant. She strove to inspire her children with the same reverence for the lively oracles, that she felt. In this effort she succeeded, not only by reading to them, and causing them to read, the sacred page, but by appealing to the Bible — to

* Dr. A. Clarke.

the law and to the testimony — as often as it was needful to administer reproof, or to strengthen her authority. For every occasion she could immediately provide an appropriate text. This promptness and facility her son properly attributed to her intimate knowledge of the Scriptures; but she, whether, like Mr. Wesley, a believer in the Sortes Biblicæ, or only willing that her sons should receive the strongest impressions, was apt to attribute her ready discovery of scriptural authorities as occasion required, to the special guidance of God. In any case, her chief end was answered; for, though her own unaided reproofs could be borne, when she supported them by reference to the word of God, they became overwhelming. An instance will make this appear the less wonderful. Her son Adam having on one occasion committed an offence against her authority, she immediately read from Proverbs, "The eye that despiseth to obey his mother, the ravens of the valley shall pick it out," &c. Whether she intended him to interpret this horrible denunciation literally or not (but, if not, she ought to have explained its meaning), he did so interpret it; for, at the sound of the croak of an impending raven, which, most ominously, assailed his ear shortly after the severe rebuke had been administered, he retreated with all haste to the house, covering his eyes with his hands. But it was characteristic of Mrs. Clarke's religious instructions in general, that, by dwelling more on the severe justice than on the boundless mercy of God, she communicated to her children's minds no other motive to obedience than fear. Such views of the Divine character are not without their use in deterring children from the commission of open sin; and this end they answered in the case before us. But why should not the Divine character be presented in its milder aspects to the contemplation of the young disciple? "We love him," says an apostle, "because he first loved us;" and children especially are susceptible of grateful feeling. It is desirable, indeed, that the attributes of God should be exhibited in their harmony and connexion; but this supposes rare qualifications in the teacher. Nothing is more certain, however, than that the most imperfect

instruction, if it be pure as to its aim, will receive the dew of God's blessing.

At an early period, the young Clarkes were taught to repeat the Lord's Prayer, with short petitions for their relatives and friends. To these, in process of time, were added the Apostle's Creed, and a Morning and an Evening Prayer in verse. These verses, which were simple and evangelical, Dr. Clarke informs us he continued to repeat "as long as he could with propriety use the term youth:" so that his strong attachment to the use of forms in prayer was the growth of his whole life.

The Sabbath-day was strictly observed in Mr. Clarke's house; but even on this day the instruction of his children appears to have devolved wholly upon their mother, who read to them, catechised them, sang with them, lectured them, and prayed with them. She made them get by heart the Church Catechism, and the shorter Westminster Catechism, thus furnishing their minds both with her own creed and with her husband's. Besides this, she taught them such reverence for the Bible, that, if they had it in their hands even for the purpose of studying a chapter in order to say it as a lesson, and had been disposed with their class-fellows to whistle a tune, or to be facetious, they dared not do either while the book was open in their hands. In such cases they always shut it and laid it down beside them. "Who," demands Dr. Clarke, "will dare to lay this to the charge of *superstition?*"

According to the custom of the country, Adam Clarke attended a singing school, where he received instructions in what was called sacred music. But, the object of the master being gain, regardless of the incongruity, he began to give instructions in dancing as well as music. It was some time before this reputedly seductive art made any favourable impression upon Adam. Endued already with a manly turn of mind, he regarded it as at best a silly mode of employing time. But, as he still attended to take lessons in psalmody, he was continually liable to the solicitations of his companions, who at length overcame his steadfastness. According to his wont, he applied himself diligently to his new *study*, of

which, as he grew more and more skilful, he became increasingly enamoured, until it absorbed a great portion of his time and of his thoughts; or, rather, prevented him from thinking steadily on any subject of real utility. But of its moral effect upon him, the reader shall judge from his own deliberate testimony in the retrospect of years:—

"I began now to value myself, which, as far as I can recollect, I had never thought of before. I grew impatient of control, was fond of company, wished to mingle more than I had ever done, with young people. I got also a passion for better clothing than that which fell to my lot in life, was discontented when I found a neighbour's son dressed better than myself. I lost the spirit of subordination, did not love work, imbibed a spirit of idleness, and, in short, drunk in all the brain-sickening effluvia of pleasure. Dancing and company took the place of reading and study; and the authority of my parents was feared indeed, but not respected. Dancing was to me a perverting influence, an unmixed moral evil: for, although, by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle, drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. I consider it as a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will; I know it to be evil, and that only. They who bring up their children in this way, or send them to those schools where dancing is taught, are consecrating them to the service of Moloch, and cultivating the passions, so as to cause them to bring forth the weeds of a fallen nature, with an additional rankness, deep-rooted inveteracy, and inexhaustible fertility."

In somewhat less than two years, however, he escaped from the circle of this enchantment. After what has been said of his mother, it may appear singular that she should have allowed him to learn an art so injurious. But those who are aware that it is not proscribed in the families of certain religious professors of the present day,

continued; but I had felt no pain from the moment I was submerged, till the time when my head was brought above water, and the air once more entered into my lungs. I saw the mare had passed along the shore, at a considerable distance; not as if afraid of danger, but walking quite leisurely. How long I was submerged, it would be impossible precisely to say; but it was sufficiently long, according to my apprehensions and any skill I now have in physiology, to have been completely dead, and never more to breathe in this world, had it not been for that Providence which, as it were, once more breathed into my nostrils and lungs the breath of this animal life, and I became once more a living soul.' And, at the space of threescore years, you have this strange phenomenon before you — the preacher before the Royal Humane Society." As the reader has anticipated, the Doctor founded upon this extraordinary narrative a very powerful and successful appeal on behalf of that noble institution.

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will not be surprised that Mrs. Clarke should have tolerated it in her son. Happily, the Wesleyan Methodists have avoided this snare. At one time, indeed, there was reason to apprehend that it would be introduced into several boarding-schools kept by members of the Wesleyan-Methodist Society; but the evil was nipped in the bud, principally by the efforts of Dr. Clarke, who, in the pages of the *Arminian Magazine*, denounced the ill-considered project.

Strong as are Dr. Clarke's animadversions on dancing, we could not have believed that any writer, professedly religious, would have thought it necessary to enter a caveat against them, had we not seen the singular observations contained in the publication already cited. A writer in that work has deemed it necessary to devote several pages to an effort to prevent his readers from laying too much stress upon Dr. Clarke's opinion. He begins by saying he "is no advocate for dancing," and yet he warmly deprecates the unqualified censures which have been pronounced upon it. It is obvious, however, that any censures, to have a good effect, must be at least as strong as the amusement is fascinating; and, this being admitted, Dr. Clarke, we think, is justified. To enter into a particular examination of the apologetical remarks in the *Christian Observer*, would detain us too long from the immediate purpose of these pages. Suffice it to notice those of them which more immediately concern the subject of this memoir. The critic appears to think it not improper that children of tender years should be taught to dance, in order to improve their carriage, and for the sake of exercise. He states, that Adam Clarke began to learn the art just when he ought to have desisted from it; but here he has supposed that he was older than he really was: for he was yet but a mere boy. Dancing, again, he conceives to be fraught with more mischief as practised among the lower classes than as practised in the higher circles; and, therefore, he conceives that the Doctor's censures ought either to have been confined to village revels, or, if applied to all dancing, considerably modified. But, in expressing this opinion, he takes it for granted that the company in

which young Adam exercised his saltatorial skill, was composed of the loose and drunken frequenters of ale-house balls. This, however, is altogether a gratuitous supposition; for he expressly states, that, with all the mischief that dancing did him, it did *not* lead him into any actual depravity of manners. It appears, indeed, to have made him in almost every respect, except his abhorrence of actual sin, the very reverse of what he was before — frivolous, vain, indolent, and ambitious of external distinction; to use an expressive vulgarism, "it turned his head." While thus injurious on the one hand, on the other it was not productive of any good whatever; and, therefore, he rightly pronounced it to be, to him, "an unmixed moral evil." And, after all the special pleading of the writer in the *Christian Observer*, who seems to have been retained by some of his half-religious half-fashionable friends, he comes at last to a very similar conclusion. "Upon the whole," he says, "we would banish dancing as a social amusement, because of its frivolity and its liability to abuse;" and, though he is disposed to tolerate it "as a domestic or scholastic exercise," yet, if, even in this form, it can be shown that it is productive of any "moral evil," on the principle of avoiding the appearance of evil, he would proscribe it altogether. That it ought to be thus proscribed, especially among religious professors, all those who calmly consider the Doctor's statement of its effects upon him, will, we believe, concur in thinking, if their own previous experience and observation have not already led them to this conclusion.

Young Adam was at first designed for the Church, and he himself aspired to the ministry, but, like many others, "without knowing what he desired." To this scheme, the number of his father's children — five daughters and two sons, and the narrowness of his pecuniary resources, presented insuperable obstacles; for he could not be maintained at the University. The medical profession was next thought of, but with no better success. It was then concluded that he should assist his father in tuition, and succeed him when incapacitated. For this employment, young Adam had no inclination. It involved

much labour with little profit. "Man proposeth, but God disposeth;" a proverb which, as we shall see, was exemplified in the history of Adam Clarke.

In the mean time, a severe fall from a horse threatened to supersede all speculations concerning his future occupations. It rendered him insensible for some time; but he was at length restored by bleeding. In allusion to this restoration, he has remarked, "Had I not been designed for matters of great and high importance, it is not likely, in the ordinary course of nature, I could have survived this accident." There can be no question among those who believe in an over-ruling providence, especially as such a providence is revealed in Scripture, that Dr. Clarke was "a vessel chosen to honour," and that his life was preserved for the edification of the Christian church. But, *à priori*, there was nothing in the accident in question, or in his recovery from its effects, to lead to such a conclusion. Many have been the remarkable recoveries from extreme danger which have not been followed by any thing remarkable in the lives of the restored individuals; and it was neither a natural nor a necessary inference, that, because Adam Clarke survived a hurt which threatened to prove fatal, he must be "designed for matters of great and high importance." That there is nothing in the order of God's providence without its end, is readily admitted; and, *à posteriori*, it is but reasonable to argue that Adam Clarke's life was preserved that he might be a burning and a shining light in the church of Christ, and especially that he might transcend all previous commentators in illuminating the sacred page. The reflection upon which we have hazarded these remarks, would, perhaps, have been more appropriate to a second instance in which the life of Adam Clarke was preserved in circumstances of extreme danger. In this case, no human aid was nigh to save him. With the imprudence natural to youth, he ventured, in washing his father's horse in the sea, to urge the animal beyond the breakers into the swell. The consequence was that both were overwhelmed. The rider was ultimately cast on shore alive, the horse having recovered the dry land some time before.

But this remarkable occurrence demands a more extended relation; and, though the account is rather long, we will give it in Dr. Clarke's own words. On the morning of Sunday, March 25, 1832, he was preaching in London, in the City-road chapel, on behalf of the Royal Humane Society for the recovery of persons apparently drowned, and was approaching the close of his discourse, when he introduced the following most striking narrative:—

"I said I was acquainted with some of the principal originators of this Society, and I need not say I was well acquainted with Dr. Letsom. I will tell you a story relative to that good man.—'Doctor,' said I, 'you have been very much conversant with every thing respecting the Royal Humane Society. You have been now long engaged in that work, and you and your friends have been principally active in carrying on its provisions and plans and management, and dispersing its blessings throughout the land. Pray, what does your experience, Doctor, teach you respecting the state of those that evidently have been dead, and would have continued under the power of death, had it not been for the means prescribed by the Royal Humane Society? Have you ever found any that were conscious of the state into which they had departed?' 'I have never found one,' said he. 'Not of all those that have been revived, to your own knowledge, that were dead as to all human appearance, where the heart had ceased its pulsation, the lungs no longer played, the blood no longer circulated, and there was every evidence that the person was finally deceased?' He again answered, 'No.' 'Doctor,' continued I, 'I have not been so long conversant with these matters as you have been; but my experience in things of that kind has led me to different information. I knew a person that was drowned; and that person, to my own knowledge, had a perfect consciousness during the whole interim, and also declared many things concerning the state through which he passed.' 'But was the person drowned?' said the Doctor. 'Yes,' said I, 'completely drowned. I have no doubt of it whatever.' 'Had you the testimony from himself?' he inquired.—'I had, Sir.'

'Could you trust in him?'—'Most perfectly.' And then, assuming an attitude he was accustomed to assume when making anxious inquiry respecting any thing, he said — 'I should wish to have the examination of that person.' I looked him stedfastly in the face, and I said, '*Ecce homo! Coram quem quæritis adsum!* I am the very man that was thus drowned!' He arose immediately. 'Well,' said he, 'what were the circumstances?' 'I will tell you them simply,' said I: 'I was a fearless lad, and I went to the shore of a fine river that pours itself into the Irish sea, riding a mare of my father's. I was determined to have a swim. I rode the mare, and we swam on till we got beyond the breakers entirely; but, when we had got over swell after swell, and were proceeding still onward to the ocean, the mare and myself were swamped in a moment. I was soon disengaged from the mare; and, as I afterwards found, she naturally turned, got ashore, and went plodding her way back to home. In a moment, I seemed to have all my former views and ideas entirely changed, and I had a sensation of the most complete happiness or felicity that it is possible, independent of rapture, for the human mind to feel. I had felt no pain from the moment I was submerged; and at once a kind of representation, nearly of a green colour, presented itself to me; multitudes of objects were in it, not one of them, however, possessing any kind of likeness or analogy to any thing I had seen before. In this state, how long I continued, He only knows who saved my life; but so long did I continue in it, till one wave after another (for the tide was coming in) rolled me to the shore. There was no Royal Humane Society at hand; I believe the place is not blessed with one to the present day. The first sensation, when I came to life, was, as if a spear had been run through my heart. I felt this sensation in getting the very first draught of fresh air, when the lungs were merely inflated by the pressure of the atmosphere. I found myself sitting in the water, and it was by a very swelling wave, that I was put out of the way of being overwhelmed by any of the succeeding waves. After a little time, I was capable of sitting up. The intense pain at my heart, however, still

continued; but I had felt no pain from the moment I was submerged, till the time when my head was brought above water, and the air once more entered into my lungs. I saw the mare had passed along the shore, at a considerable distance; not as if afraid of danger, but walking quite leisurely. How long I was submerged, it would be impossible precisely to say; but it was sufficiently long, according to my apprehensions and any skill I now have in physiology, to have been completely dead, and never more to breathe in this world, had it not been for that Providence which, as it were, once more breathed into my nostrils and lungs the breath of this animal life, and I became once more a living soul.' And, at the space of threescore years, you have this strange phenomenon before you — the preacher before the Royal Humane Society." As the reader has anticipated, the Doctor founded upon this extraordinary narrative a very powerful and successful appeal on behalf of that noble institution.

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to the bottom of the sea, and was for some time completely under water. I had time enough for reflection, and I well remember what my reflections were. Convinced that my end was come, my first thoughts were, 'Was I in a fit state to die?' This was no pleasant subject to me. I had often heard it said, that drowning was the most desirable of all deaths; and I had full proof of the fact: for never shall I forget the harmonious sounds which seemed to fill my ears, and the ecstatic feelings of which I was the subject; my sensations and impressions were indescribably delightful. I had time also to recollect having been told by some one, that, if I fell into the water, there were two things of the last importance to attend to; one was, if possible, to keep my head above water, and the other, to keep playing with my hands as I had seen a little dog do with his fore-feet, when thrown into a pool. I began playing with my hands; my silk dress became buoyant; I rose rapidly to the surface; and there, by persevering in the same course, throwing back my head, and paddling with my hands, I supported myself from sinking, until the boats had time to put off from the shore, and I was picked up. The space of time that I was kept in this state, could not be less than fifteen minutes." This (adds Mr. Jones) is a brief narrative of the incidents attending that melancholy catastrophe, and the whole goes to justify the points insisted on by Dr. Clarke.

The compiler of these pages can add his own testimony to those of Dr. Clarke and the lady. He, too, was once saved from drowning in the Old Drain at Hull, and distinctly remembers the pleasurable sensations which he felt while under water.

At this time, Mr. Clarke had removed to the vicinity of Coleraine, living in the parish of Agherton.

Except the instructions of his mother, Adam Clarke had not yet enjoyed many religious advantages. There was little of personal religion in the parish; and even Mrs. Clarke herself became infected with the general forgetfulness of God. Nor was this attributable to the baleful influence of Popery; for the inhabitants were all either Churchmen or Presbyterians. The latter, pastor

as well as people, were verging towards Socinianism, and, as to piety, were living upon the godliness of their ancestors. The Rector, the Rev. W. Smith, was a benevolent and good man; but he was either partially informed concerning the way of salvation, or failed to make it known in his discourses. This deplorable state of deadness and darkness, Methodism was the means of reviving and enlightening.

About the year 1777, the Methodist preachers, who had been in Coleraine for some time, visited Agherton. Adam Clarke went to hear them. The first whom he heard was Mr. John Brettell,* whom he described as "a tall man, lank-sided, with long sleek hair." He found him preaching in a barn. His educational creed was attacked, the preacher placing the Scriptures in opposition to the Assembly's Catechism, as to the doctrine of in-dwelling sin; and, Adam's opinions not having yet acquired the strength of prejudices, he readily preferred the Scripture doctrine of "salvation from all sin." It has been affirmed that he "lived to learn better;" but the evidence of such *improvement* has not been pointed out. What he heard made so much impression upon him, that he continued to hear those Methodist preachers who visited the parish, but without any striking effect until the arrival of Mr. Thomas Barber.† This "truly apostolic man," who travelled at his own expense, united great zeal and activity with superior abilities; and many were awakened under his ministry. Both Mr. and Mrs. Clarke were among this number, each of them recognising in what they heard the distinguishing doctrines of their respective churches. They invited Mr. Barber to their house; which, from that time, was ever open to him and to his brethren. Under his preaching and ad-

* He was many years a very respectable itinerant preacher among the Methodists, as was also his brother Jeremiah, and sprung from a very respectable family in Birmingham.

† Mr. Barber had himself been brought to God by the ministry of Mr. Wesley, in Sidare, in the county of Fermanagh; and was then, at his own expense, acting as a missionary through an extensive tract of country, near the sea-coast, in the county of Antrim, which embraced part of the Londonderry circuit.

vices, the mind of young Adam gradually opened to receive the seeds of divine truth. To hear Mr. Barber and his colleagues, or to pursue, by prayer and reading the Scriptures, the welfare of his soul, the young penitent gave up all his boyish diversions, continuing, however, to discharge with unremitted zeal and assiduity the duties which devolved upon him in connection with the farm; thus practically refuting the slanderous accusation, that the show of religious zeal springs from an idle disposition. Truly religious men, in every rank of life, but especially in those ranks of life in which actual labour is necessary for subsistence, will be more diligent than other men, if there be any difference in this respect, because they will be conscientious; and to provide by honest industry for the wants of one's self and one's family, is as much the duty of a Christian man as to attend the public worship of Almighty God.

Young Adam had not yet obtained that sense of the pardoning love of God, which, as the Methodists, following the light of Scripture, taught, is not a privilege confined to a few, but a common blessing freely offered to every man and every woman upon earth. To this, his friend Mr. Barber taught him to aspire. He had learned to pray, and bowed himself morning and evening at the throne of grace; but during the day he prayed not, contenting himself with sending up occasional inarticulate ejaculations. The good man showed him that this could not be the habit of one ardently seeking the salvation of his soul, and, above all, the sense of that salvation. Other advisers less informed, and his educational creeds among the rest, erroneously told him, that the faith of assurance, or, to use Scriptural phraseology, the witness of the Spirit, was not to be attained by Christians in general, but was confined to a select number. In order that he might decide for himself between these jarring interpretations of the word of God, he appealed to that word itself, and determined to read the New Testament regularly through. This he did with much prayer; and thus, as he informs us, he "acquired and fixed his creed in all its articles, not one of which he ever after found reason to change." At this time, he

adds, "he had read none of the writings of the Methodists," and from them, therefore, he did not learn "that creed which, on after examination, he found to be precisely the same with theirs." "Precisely the same," was certainly too unqualified a phrase.

By this time, a society had been formed in the neighbouring village of Mullihicall. Mrs. Clarke attended a class-meeting at this place; and, approving of the proceedings, she desired her son Adam to accompany her on her second visit. He did so, and was much struck by the confidence with which several of the members declared their consciousness of the favour of God. The contrast between his own state and that which he heard described, made him feel himself an intruder; and he returned home melancholy and unhappy. The leader overtook him, and exhorted him to give his heart to God, saying, "You may be a burning and a shining light in a benighted land." These words, which do not speak much for the discretion of the man who used them, might have been expected to please the vanity of a youth like Adam; but they had the contrary effect, of humbling him deeply, and leading him to loathe and abhor himself. It has puzzled a Calvinistic theologian of no mean acuteness to discover the connection between cause and effect in this part of young Adam's history. It was doubtless the work of the Spirit on his heart. There was reason to hope that these strong convictions, which, to use his own figure, "made nature a universal blank to him," were the precursors of that peace which passes understanding; but this was not immediately the result.

Mr. Barber had formed a class of young penitents, and, without Adam's leave, had included him in the number. He was not pleased at this, and his permission should certainly have been obtained in a matter of so much importance; but, nevertheless, he consented to meet with the rest. After having attended regularly several weeks, he was once prevented by illness, then by a more trifling hindrance, and finally by pure disinclination.

As if to complete and perpetuate the alienation of his

mind from the means of grace, he fell into the society of an Arian or a Socinian family, with the members of which he conversed on the doctrine of the atonement. The consequence was, that his mind became infected with their infidel notions concerning the Saviour, and, believing that to worship Christ was idolatry, he prayed the forgiveness of God for having formerly given his glory to another. Not content with this, he even omitted the name of the Son of God in his prayers, and hated the sight of it in any book. It was happy for him that he took up whatever opinions he embraced, heartily and in a candid spirit. An ordinary Socinian would have effected a species of compromise between mere humanity and pure divinity; but he was honest enough to perceive, that Christ was either a man like himself, or was truly and properly divine. By adopting the former alternative in all its naked infidelity, he produced in his mind a revulsion. Without confessing so much even to himself, he found that Christianity was all darkness without the doctrine of the atonement. His prayers were sapless forms, and his reading without unction. This was a state with which he could not rest satisfied; and, accordingly, he resolved to try what effect a return to his former habit of importunate petition might produce. Retiring to a convenient place, he poured out his heart in earnest supplication for the guidance and mercy of God, concluding by asking these favours for the sake of Jesus Christ. This was unpremeditated on his part; and, as if by pronouncing the words he had broken the fatal spell which detained him in bondage, his soul was immediately filled with light, and he was enabled to throw himself unreservedly on the merits of the Saviour's blood. From this time he was in no danger of falling into the fatal notions of Arians or Socinians. On the contrary, he was led by the circumstance which we have related, to examine into the evidences of the divinity of Christ—an examination which resulted in a thorough conviction of his true and proper Godhead, and, also, in the adoption of those views concerning him as the Son of God, which, as we shall hereafter see, have created so much noise in the Methodist Connexion, and

may not improbably lead to more injurious consequences. Still he had not received the witness of the Spirit; and short of this he could not rest. While panting after it as the hart after the water-brooks, he applied for leave to present himself at the table of the Lord. After due examination, he received permission; and, having prepared himself by a diligent perusal of that delusive work, The Week's Preparation, he partook of the sacred elements. Having a journey to perform on the Thursday, he "did double work" on the Friday, bringing the prayers and meditations of both days into one. In administering to him, the clergyman, who knew how sincere and devout were the feelings of the young communicant, and was struck with the solemnity of his deportment, unusual in one of his age, was affected even to tears. By this act Adam considered that he had solemnly bound himself to be, with the assistance of God, all that Christianity requires men to be; but (and the nature of his preparations for it makes this the more worthy of remark) he did not view it as though securing his salvation.

After many vain efforts to obtain the pearl of great price, the day at length arrived on which it was to be freely given to him of God. He was working in the field, when such were his anguish and distress of soul that he was obliged to desist from his labour, through the failure of his physical strength. Heaven seemed to be closed to the voice of his supplication; and he began to be persuaded that there was no mercy for him. But, while his soul was enveloped in this thick darkness, it was suggested to him to pray to Christ. Obeying the inward monitor, he felt instantly a glorious change. To use his own words, "A glow of happiness seemed to thrill through his whole frame: all guilt and condemnation were gone. He examined his conscience, and found it no longer a register of sins against God. He looked to heaven, and all was sunshine; he searched for his distress, but could not find it. He felt indescribably happy, but could not tell the cause: a change had taken place within him, of a nature wholly unknown before, and for which he had no name. He sat down upon the ridge where he had been working, full of in-

effable delight. He praised God, and he could not describe for what; for he could give no name to his work. His heart was light, his physical strength returned, and he could bound like a roe. He felt a sudden transition from darkness to light, from guilt and oppressive fear to confidence and peace. He could now draw nigh to God with more confidence than he ever could to his earthly father: he had freedom of access, and he had freedom of speech. He was like a person who had got into a new world, where, although every object was strange, yet each was pleasing; and now he could magnify God for his creation, a thing he never could do before! Oh! what a change was here! and yet, lest he should be overwhelmed with it, its name and its nature were in a great measure hidden from his eyes."

Shortly after this happy transition, his friend Mr. Barber visited the house, when young Clarke acquainted him with the joyful news. The man of God gave thanks on account of it, and by his observations led the convert to infer that the event which he knew not how to characterise, was that "being justified by faith" which brings "peace with God;" and his feelings confirmed the truth of the interpretation. On the following Sabbath he attended a love-feast at Coleraine, at which, during prayer, he obtained a still clearer sense of the favour of God: "the Spirit of God," to use his own words, "bore this witness in his conscience, and he could no more have doubted it, than he could have doubted of the reality of his existence, or the identity of his person."

"He had now found," as he himself remarks, "true happiness in religion; and this he knew it must afford if it were of God: for he saw that religion was a *commerce* between God and man,"—an infelicitous phrase; for commerce implies an interchange of equivalents: and how can man, who has nothing which he has not received, establish such a connexion with his Maker? But this is only one of those strong expressions into which men of vivid feelings are sometimes betrayed (and few men more frequently than Dr. Clarke) without

the approbation of their better judgment; and, almost as soon as the Doctor has uttered the words, he precludes an inference unfavourable to his orthodoxy, by adding that "all notions of religion, merely as *a system of duties* which we owe to God, fell, in his apprehension, *infinitely short* of its nature and intention:" a clear proof that he entertained no such idea as that of a reciprocity of interests between God and man.

The immediate consequence of Adam's spiritual emancipation was intellectual enlargement. Emulation, as we have seen, overcame that native stolidity which made him incapable of acquiring the first rudiments of learning; but he never manifested much quickness of apprehension or expansion of mind, until he had entered into the liberty of the sons of God. Lucian and Juvenal, the authors which he was studying, were still not without their difficulties; but they were easy in comparison with what they had been. According to his own testimony, he now learned more in one day, than formerly in one month. His mind became enlarged to take in any thing useful. He saw that religion was the gate to true learning and science; and he was accustomed to affirm, that those who went through their studies without religion, had, at least, double work to do; besides that, in the end, they did not realise an equal produce. The truth of this doctrine will be questioned by many, who will be ready to refer to numerous examples of intellectual eminence even among avowed infidels, much more among men who, whatever their creed, had no pretensions to that vital religion which is the subject of the Doctor's remark. On his side, however, be it remembered, there are ranged names of the very highest eminence. If minor mathematicians have been infidels, Newton was a Christian; if inferior poets have despised revelation, Milton made it the theme of his eulogy; and if ordinary linguists have employed their skill in neutralising the scheme of human redemption, Clarke, who has, not without cause, been pronounced to be a universal scholar and an ocean of learning, made all his acquirements subservient to the confirmation and exposition of that scheme, and to the glory of its great

author. But the principle on which the Doctor would have defended his assertion, is this: that, other things being equal, the Christian's mind is divested of those cares and perturbations which more or less will insinuate themselves into the study of the most abstracted scholar, who has not fled for refuge to the hope of the Gospel. Not only is the man who has been adopted into the favour of God freed from those things which would impede his studies, by disturbing his peace, or by debasing his mind; but he is encouraged and assisted by the grace and the blessing of Christ: for, convinced that studies which are not connected with religion, or which do not ultimately lead the mind to God, can never be sanctified, he confines himself strictly to those pursuits upon which, as they are directed to the promotion of the Divine glory, he can confidently expect the Divine benediction.

This was the principle that, from the period to which we have conducted him, guided the studies of Adam Clarke. He now added to his other pursuits that of the science of astronomy; but, except by the actual inspection of the heavens through a telescope which was given to him, he acquired his knowledge from Derham's Astro-theology, which also he did not read but in connexion with the Bible. To this he added the perusal of Ray's Wisdom of God in the Creation, from which he derived more particular information; and it led him to the study of natural philosophy. By the aid of Kersey's and Martin's Dictionaries, he conquered the technicalities of his learned authors; and the result of their perusal was, to extend his knowledge, and strengthen his conviction of the universal and co-ordinate greatness and goodness of God.

That his religion was of the right kind, was proved by the fact, that it sought to communicate itself to others. Churchman as his father was, Sunday was the only day on which he had family prayer, probably excusing himself on other days on the score of his multiplied scholastic and agricultural engagements. His son, however, had acquired different notions of the priority of duties; and he could not rest satisfied without the regular per-

formance of family worship. He was given to understand, that, if his wishes were complied with, he must officiate; showing, that, separate from the other duties which required his attention, his father had a disinclination to the task which naturally devolved upon him as the head of his family. Some time elapsed before Adam could reconcile himself to the cross of praying before his father, his mother, and his sisters; but his convictions triumphed over his reluctance; and, having once undertaken the office, he continued to be their chaplain so long as he remained with them. "A prayerless family," says he, reflecting on this period of his life, "has God's curse. If the parents will not perform family prayer, if there be a converted child in the family, it devolves on him; and, should he refuse, he will soon lose the comforts of religion."

Adam soon received his reward in the increase of spirituality among his relatives. His prayers, his conversation, and his example, made a serious impression on all of them. His sister Hannah entered the Methodist Society at the same time as he did.* The next fruit of his labour was his eldest sister, who carefully deferred joining the Methodists until she had become thoroughly convinced of the truth of their doctrines and the excellence of their discipline.† All the rest of the family became constant hearers of the Methodists, and most of them members of the Society; but Adam did not remain long enough beneath his father's roof to witness all the results of his instrumentality. His parents continued through life to entertain the Methodist preachers; and most of their children followed their example.

Among his school-fellows as well as in his family, Adam was successfully employed in the hands of God. Andrew Coleman, his school-fellow and companion, was persuaded to hear the Methodist preachers; and he

* She was afterwards married to Mr. Thomas Exley, M.A.; and, after bearing him several children, all of whom became pious, she died happy in the Lord.

† This lady is still living. She is the wife of the Rev. W. M. Johnson, LL. D., Rector of St. Perrans-Uthno, in Cornwall, and has a numerous family.

afterwards became one of their number.* But his course, though bright, was brief. Adam extended his efforts to his neighbours, and, indeed, went several miles into the country round about, exhorting all who heard him to turn to God. In these labours he spent the Sabbath; and, in all weathers, went regularly, on each return of that day, a distance of more than six miles to meet a class, which assembled so early, that, in the winter season, he must needs set out two hours before day. When he had met the class, he proceeded to the nearest village; and, entering the first open door, accosted the inmates with "Peace be to this house!" If they consented that he should pray with them and that the neighbours should be called in, he prayed accordingly, and offered a short exhortation. This done, he proceeded to another village, and repeated the same plan, and so on through the day. He has stated that he never met with a refusal. His youth, his seriousness, and the singularity of their combination, made a favourable impression, which his prayers and exhortations tended to deepen. In one day he not unfrequently visited nine or ten villages, avoiding those which he had reason to believe would be supplied with preachers, and

* Dr. Clarke furnished an account of this interesting young man for the Methodist Memorial. His career was cut short by lying in a damp bed, which has caused the premature death of some of the most eminent of the Methodist preachers. He was a giant both in body and in mind. When only fourteen years of age, he had the whole of the Common Prayer by heart. At the same age, he had made himself such a master of the Æneid of Virgil and the Paradise Lost of Milton, that, on the mention of any line in either of those poems, he could immediately tell the book in which it occurred, and the number of the line. But his learning, which, for a youth, was extensive, was his least recommendation. Previous to being a preacher, he taught a small school; and often, that he might assist his parents, who were in reduced circumstances, he went whole days without food. His piety and his zeal were the most remarkable and valuable traits of his character. To these, in connexion with the cause already specified, he fell a victim, in the eighteenth year of his age, and after nine months' labour in the ministry. The evening before he died, he desired to be carried out in his chair, to see the setting sun. His desire was granted; and, having beheld it with pleasing emotions, till it sank under the horizon, he observed, "This sun has hitherto been partially obscured to me, but it shall be no more so for ever."

confining himself to such as would otherwise have been destitute of the Gospel invitation.

While he was cheerfully engaged in these severe labours, his father, in compliance with his own wish, placed him under the care of an eminent mathematician, from whom he was to have learned some of the more ornamental branches of the mathematics. But all that he had time to acquire was a general knowledge of Dialling. This is worthy of mention, chiefly because the last act of a secular kind by which he endeavoured to "gain his bread," was the manufacture of a small horizontal brass dial for a gentleman's garden, for which, though the charge was but five shillings and was applied for several times, he never got paid.

In 1778, Adam conceived a desire to study French—an acquisition so rare at that day in Ireland, that, in order to make it, he was obliged to leave home. His master was one Mr. Murphy, who kept his school in the *church* of Desart Martin, and which, desart-like, had not even the comfort of a fire, though in the depth of winter.

The time at length arrived, when, in the estimation of his parents, it was necessary that he should be apprenticed to some branch of trade by which he might acquire a livelihood; and Mr. Francis Bennet, a linen-merchant, of Coleraine, and their kinsman, proposing to take him as an apprentice on advantageous terms, they readily embraced the offer. This was done in opposition to the opinion of all his religious friends, who were persuaded that Providence had designed him for the ministry. As for Adam himself, he was entirely passive. His master and he being mutually satisfied after a month's trial, they continued together. As the prospects of Adam's entanglement with trade increased, the opposition of those who thought he was destined to preach the Gospel grew the stronger; and they incessantly exhorted him not to bind himself to Mr. Bennet. He communicated these things to his parents; but, as they had not the means of sending him to college, and as with their kinsman he had the opportunity of gaining a competency, they peremptorily insisted on his remaining. Eleven

months had elapsed, and yet he was not bound. Though passive in the first instance, he now began to have *his* opinion. He saw reason to fear that he could not with a clear conscience perform several things which were required of him in the way of business; and it was evident, that, in attending fairs and markets to buy linen from the weavers, he would be much exposed to the dangers arising from indiscriminate society.

We are indebted to Mr. Moore for having thrown light upon the otherwise inexplicable conscientious fears of his friend and brother. Before he states the origin, he remarks, "Some, perhaps, will think it a small thing; but he that despiseth small things, shall fall by little and little. We should take care how we offend against a tender conscience; and that even though it be a sore conscience, though it be too tender; for conscience is a great thing with God." He then proceeds as follows:— "I knew Mr. Bennet very well, being very intimate with him: he was what the world called a very good sort of man—a man that feared God, and was highly respected for his moral character. Adam and he went on for some time very comfortably, and Mr. Bennet was much pleased with him. This is mentioned in the published account, but not the cause of young Clarke leaving him. I am happy to detail it. Mr. Bennet and he were one day engaged in measuring a piece of linen, preparatory to the great market in Dublin. They found that piece wanted some inches of a yard at the end. 'Come, Adam,' says Mr. Bennet, 'lay hold, and pull against me; and we shall soon make it come up to the yard.' But he little knew with whom he had to deal. Adam dropped the linen on the ground, and stood and looked like one benumbed. 'What's the matter?' said Mr. Bennet. 'Sir,' he replied, 'I can't do it: I think it is a wrong thing.' Mr. Bennet urged, that it was done every day; that it would not make the linen any the worse; and that the process through which it had passed, had made it shrink a little; and concluded by bidding him take hold! 'No,' says Adam, 'no.' Mr. Bennet was a very placid man; and they entered calmly into dispute. At last, he was obliged to give it up: Adam

would not consent to meddle with it; he thought it was not fair. It did not suit the standard of his conscience."

Whilst considerations arising from his tenderness of conscience, and his dread of the danger of worldly associations, were revolving in his mind, Mr. John Bredin, an eccentric man, but a preacher of considerable talent, who was then on the Coleraine and Londonderry circuit, paid him many attentions, by lending him books and giving him instructions; and, believing that God had called his youthful friend to the work of the ministry, this eminent preacher wrote to Mr. John Wesley concerning him. That great man immediately offered to take Adam for a time into Kingswood School, near Bristol, where he might add to his classical and other knowledge, and, by preaching occasionally in the neighbourhood, qualify himself for the important duties of an itinerant preacher. This proposal, also, was communicated to his parents, who did not merely receive it with dissatisfaction, but rejected it with indignation—a proof how little even parents are qualified to judge of the best interests of their children. Gold and silver were not the kind of riches which Adam was destined to accumulate; but, as the sequel will show, he was destined to dive deeper than all his predecessors into that "depth of the riches, both of the wisdom and the knowledge of God," which is "unsearchable."

Of this he had a presentiment. Accordingly, when Mr. Bennet, having ascertained his disinclination to the linen trade, offered to advance him money to enable him to embark in some other branch of trade, he gratefully declined the offer, taking the precaution to conceal it from his parents. Whether he acted consistently with his filial obligations in so doing, may be doubted; but this act in one whose impressions of filial duty were so deep, proves that the bent of his mind was towards the work in which he afterwards engaged.

Though the immediate end of his residence with Mr. Bennet was not answered, the period of their connection was not lost time. He had the advantage of sitting under able preachers, and of associating with intelligent and pious Christians. Among his chief friends were,

Mr. Robert Douthitt, Messrs. Andrew and William Hunter, Mr. John M'Kenny, whose son is now a Missionary in Ceylon, and Miss Younge, who afterwards married Mr. Rutherford. This amiable lady was remembered by him with much esteem, especially because she lent him two books from which he derived much spiritual advantage. These were, Baxter's Saints' Everlasting Rest, and Brainard's Journal. "If I continue to be a Christian," he observes, "I owe it, under God, to the former; and, if ever I was a preacher, I owe it, under the same grace, to the latter." From Mr. Rutherford's preaching, also, he derived great good; for he was a man whose precepts were well enforced by his example.

But all was not thus smooth with him. One of his master's maids was a very profane person, and evinced a deadly hatred towards him, entirely on account of his religion. He frequently expostulated with her; and, at length, the grace of God arrested her, and, after passing through great agony of mind from the strength of her convictions, she found redemption in the blood of the Lamb. Her subsequent conduct, both immediately and after the lapse of a great number of years, attested the soundness of her conversion.

Nor were the persecutions of this woman the only cross which the young Christian was called to endure. In his master's house was an old female relative, who, bedridden and helpless, was neglected by those who ought to have waited upon her. Adam was accustomed to visit her nightly, that he might converse and pray with her. But this was not all that he did. During several months he performed offices for her which were probably such (for he did not deem it proper to specify them) as none but those of her own sex ought to have performed. At length she died, and he was relieved from an oppressive load, "under which (he declared) nothing but the grace of God, working on *a nature full of benevolence and charity*, could have supported him."

He felt himself constrained, young as he was, to reprove sin, whenever committed in his presence. If the sinner was his inferior, he spoke to him at once; if his equal, he sought an early opportunity of speaking to

him in private; if his superior, he wrote to him, always signing his name. He did not do this from forwardness of disposition; but it was a burden upon his conscience. In those times, indeed, the Methodists in general, but particularly the preachers and their wives, held it a sacred duty (as most assuredly it is) not to suffer sin upon their brother. Many was the delicate and helpless woman that rebuked the daring sinner in the highways, she standing alone, and he surrounded by his applauding companions; but we fear that there are now very few of either sex who feel constrained thus to deny themselves and take up their cross daily.

But the principles which regulate moral conduct, if they are often denied their just influence, are sometimes pushed beyond their proper limits. Conscientiousness, without the curb of a sanctified reason, may degenerate into superstition. This was the case with Adam Clarke, as it has been with many young men of ardent dispositions. By fasting and abstinence, he reduced his body to a skeleton; and his regard to truth became so scrupulous, that it issued in a moral disease. There is a sense in which regard to truth cannot be over-scrupulous; but of truth, in this sense, we are not speaking. Adam was not satisfied with intending to speak the truth, which is the utmost that even the law of God, which requires truth in the inward parts, has made obligatory. It would seem as if his own experience of the boundless mercy of God, had not sufficed to correct the tendency of his mind, inspired by his good mother, to view God exclusively as a being of truth and justice. So completely was he awe-stricken by the contemplation of these attributes of the Deity, that he became painfully afraid of speaking, lest he should utter words which were not perfectly and indubitably true. By this means he acquired the habit of qualifying all his assertions, or, rather, what ought to have been such. He thought that he had done, and he believed that he had heard, things, concerning the doing and hearing of which there was no doubt, except in his own morbid mind. He distrusted both his memory and his senses. The former, as if resenting the affront, ceased to add to the number of its

records, though it effaced none that were already made; and the latter served for personal preservation only. In a word, Bishop Berkeley might have traversed the globe (if he could have been persuaded of the existence of such a thing) without finding so promising a disciple. But he was not unconscious of the perplexities in which this miserable state of mind involved him. He was laying his case before one of the Methodist preachers; but the good man treated him as a madman, or as one going mad. Discouraged by this reception, he kept his own counsel. He prayed much; but, immediately forgetting that he had done so, he prayed again. Sometimes he omitted to do what he had been ordered to do, and sometimes he returned to do what he had already performed.

With all his dubiety, he was comparatively a happy sceptic: for he never doubted the being of God, or the truth of Scripture. While his Christian experience, saving the very foundations, was thus in ruins, he still punctually used the means of grace; and at last they became to him the means of re-edification. At the prayer-meeting, one of those who officiated besought the Lord, that, if there were any present against whom the accuser of the brethren had stood up, he would succour that soul, and cast down the accuser. The petition was eagerly appropriated by young Clarke, who had always considered his deplorable condition as the result of Satanic malevolence; and, as he echoed the words of the speaker, with a strong confidence in God, the consolations of Divine grace revisited his breast. The ruins of his memory were repaired by the use of outward means. On one occasion, as, according to custom, he was speaking of something which he had done as though he had not done it, Mr. Bennet interrupted him with a declaration, that he (Adam) had not a particle of memory remaining. Like Robert Hall, when told that he had preached a sermon from which it was evident that his powers were decaying, Adam was roused by the words, and seemed to awaken from a trance. In the experiment which followed, he was less successful than that illustrious preacher, who, in his next sermon, gave the strongest practical refutation to the alarming inference;

for it was not without repeated efforts that his memory recovered even a small part of its former retentiveness. In process of time, however, it became as good as was necessary in order to usefulness, though never so powerful as in former days. This, however, Dr. Clarke, who had the happy faculty of seeing good in every thing, was far from regretting. Had he remembered words as before, instead of retaining ideas only as now, he might, he thought, have been betrayed into the lazy and dishonest habit of retailing the compositions of other men instead of his own. Through distrust of his memory, he was also driven to the severer exercise of higher faculties, in the composition and study of his sermons, and, above all, to that which is necessary to make any sermon useful, the Divine assistance; for, to use his own words, though he had preached, perhaps, five thousand sermons, he never knew before-hand one single sentence that he should utter.

Dr. Clarke considered the singular state to which his mind had been reduced, as having contributed, like every other temptation and trial, to the formation of his ministerial character. He viewed affliction, in all its various forms, not merely as a means of personal improvement to him who is the subject of it; but, in the case of ministers, and of candidates for the ministry, as necessary to qualify them for the due discharge of their office towards those whom they may find similarly afflicted. "He who is to be a judge of so many cases of conscience, should clearly understand them. But is this possible, unless he have passed through those states and circumstances on which these cases are founded?" Certainly not; and thus it was that the preacher to whom he himself resorted for advice, treated his singular alienation as a common case of lunacy.

Such is the history of Adam's spiritual life whilst with Mr. Bennet. He parted with that gentleman in the most friendly manner, and corresponded with him till his death.

CHAPTER II.

ALTHOUGH Adam Clarke had frequently exhorted sinners to repentance, he did not yet conceive that he was called to the ministry. Others were persuaded that he was; but that did not suffice for him. The peremptory manner in which his father had rejected Mr. Wesley's offer was calculated to make the young Christian distrustful of the notions of his friends. Perhaps he was also distrustful of himself: he was certainly far from indulging in self-confidence. Of this no other proof is needed than the fact, that, often as he had stood up in the name of God, he had never dared to take a text. He considered that a man might be quite competent to the task of exhortation who was not to that of preaching; and there appeared to him to be an audacity amounting to impiety in the individual who, without a certain share of theological knowledge, should presume to undertake the exposition of Scripture. But the time was approaching when he himself would be constrained to make the attempt.

Shortly after leaving Coleraine, he received an invitation to visit Mr. Bredin, then on the Londonderry side of his circuit. With the consent of his parents, he set forth upon the journey, which, though it comprised a distance of thirty miles, he was obliged to perform on foot. Before he set out, he besought the Lord to direct him to some passage of Scripture, upon which he might meditate by the way. Then opening the Bible, the first words that met his eyes were, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever you shall ask of the Father, in my name, he may give it you." The day after his arrival at Mr. Bredin's house, that gentleman desired him to go and preach at New Buildings, a village about five miles from Derry, and bade him take a text. To this

Adam demurred; but his friend was importunate, and at length he yielded. Accordingly, the first *sermon* of Adam Clarke was preached June 19, 1782, the text being, "We know that we are of God, and the whole world lieth in wickedness." On this occasion, a young man of the Society said to him, "You are very young to take upon you to unravel the word;" but the generality of his hearers were so well pleased that they entreated him to preach to them on the following morning, at the early hour of five — an hour much too early for the present race of preachers. He consented, and preached afterwards five several times in the same village, during his stay with Mr. Bredin.

On returning to his father's house, he felt persuaded that God had called him to preach his word, regarding that passage of Scripture to which his attention had been directed a fortnight before, as the evidence of his call. This will be doubted even by those who will not dispute the fact of the call. Thus convinced in his own mind, Adam, referring to Mr. Wesley's former invitation, indulged the prospect of going to England, and, in this expectation, thought it proper to obtain a certificate of character from the rector of the parish. This document was readily granted. Scarcely had he taken this precaution, when Mr. Bredin received a letter from Mr. Wesley, appointing him for England, and desiring him to bring Adam Clarke with him, that he might be sent to Kingswood School. This brought matters to a crisis with his family. His father would neither speak to him nor see him. His mother urged him with many arguments, beginning with the fifth commandment, but finally slipping from the ground of Scripture, and threatening him with her curse. Adam replied, that he wished to do nothing contrary to the will of God; but he could not think of leaving home against the approbation of his parents. In this dilemma he had recourse to prayer, the Christian's method of dissolving the Gordian knot; and, by and bye, on returning from Coleraine, whither he had gone on business, he was pleasingly surprised to find his mother avowing the persuasion that God had required her to give up her son to his work, and also

that she had conquered the repugnance of his father. Thus had God interposed for the peaceful accomplishment of his own good pleasure.

About this time, Mr. Moore came a second time to the Coleraine circuit; and we may judge of the mental progress of young Clarke from the circumstance that he (Mr. Moore), who was even then a person of considerable acquirements, states, that "he lost his *teacher* as well as his friend" when Adam was summoned to Kingswood.

In a few days Adam set off to the city of Londonderry, the place of embarkation. He had little money, and few clothes; but he requested nothing of his parents. His religious friends, however, put some money in his purse. Arrived at Londonderry, he found that Mr. Bredin had agreed for their passage in a Liverpool trader, then waiting for a fair wind. In the mean time, a letter arrived from Mr. Wesley, remanding Mr. Bredin's appointment; and, the wind being fair, Adam embarked, friendless and alone, taking with him, as provision for the voyage, a loaf and a pound of cheese. The vessel sailed on the 17th of August, 1782, and reached Liverpool on the 19th. The intermediate day was Sunday, a principal part of which the captain, named Cunningham, employed in reading Flavel's Works. Adam was sick. When on deck, however, he failed not to reprove the sailors for swearing; and they, seeing that he was respected by their commander, and probably appreciating his motives, took the reproof in good part.

On arriving in the Mersey, they were brought to by a tender, and boarded by a press-gang. The other passengers secreted themselves; but Adam, saying, with Nehemiah, "Shall such a man as I flee?" sat down upon a locker in the cabin, in the spirit of prayer and submission to the will of God. One of the two young men who had hid themselves was discovered and impressed. Adam, too, was overhauled. One of the party appears to have taken him for a young priest; and the lieutenant himself, finding that he was not hard-handed, cursed him and let him go.

At a period when the cruel and unconstitutional practice of impressment is engaging much of public atten-

tion, and the efforts of benevolent men are directed to procure its abolition, we cannot withhold from publicity Dr. Clarke's indignant reprobation of it: —

"What Briton's bosom," he demands, "does not burn against this infringement of British liberty? this unconstitutional attack on the liberty of a free-born subject of the sovereign of the British Isles? While the impress service is tolerated, in vain do we boast of our constitution. It is an attack upon its vitality, ten thousand times worse than any suspension of the Habeas Corpus Act. Let Britons know that it is neither any part of our constitution, nor any law of the land, whatever some venal lawyers have said, in order to make it constructively such. Nothing can be a reason for it, but that which justifies a *levée en masse* of the inhabitants of the nation. *It is intolerable to hear those plead for it, who are not exposed to so great a calamity.*"

The first Lord of the Admiralty, and his obsequious friends, would do well to consider the sentence in italics. It has been justly remarked, that to vindicate an oppression that does not happen to affect one's self, is the most despicable of all selfishness. No man approves of slavery and impressment, which are pretty nearly synonymous, or of the Inquisition, who expects to suffer in his own person by them.

When Adam went on shore, the Captain invited him to his house, where he was hospitably entertained by Mrs. Cunningham, who introduced him to a Scotch lady and a naval captain. Their conversation turned on the subject of religion; and, the Scotch lady using frequently the asseveration "upon my conscience," Adam, who, as we have seen, always held it his duty to reprove sin, took an opportunity of reproving her in private. Without being hurt, she defended herself by the example of other religious professors; and, at supper, mentioned the subject to their hostess. This led Adam to assign his reasons for considering all oaths sinful, reasons the force of which some of the company seemed to acknowledge. The strange captain, who was a Papist, called upon Adam for his opinion concerning the peculiar points of Roman Catholic belief. The young preacher

accepted the challenge; and, after having shown how unscriptural were the notions which he attacked, glided involuntarily into the language of exhortation. He was heard not only with fixed attention, but with tears; perceiving which, he seized the occasion of proposing prayer, and, kneeling down, in which he was imitated by the company, he prayed with much fervour and energy, and had reason to believe that a beneficial impression was made upon his hearers. When he inquired for his bill, Mrs. Cunningham refused to make any charge, acknowledged that she and her family were deeply in his debt, and begged that he would write to them when he reached Kingswood.

It was Adam's intention to walk from Liverpool to Bristol; but he was persuaded to go by coach. He reached Birmingham after being a day and a night upon the road. During the journey, he reproved a young gentleman, one of his fellow-travellers, for swearing. The giddy sinner took him for a Presbyterian, and was uncommonly entertained when he avowed himself to be a Methodist. On returning to the inside of the coach, which he had quitted for one stage, this young scoffer excited the curiosity of the other inside passengers to such a degree, that they would not rest satisfied without Adam's company. He resisted their entreaties, till informed that the genteel young sinner was the person who would give place to him. A gentleman and a lady, who had been most pressing in the invitation, made several inquiries, to which, probably, his youth, his seriousness, and his accent, prompted them; and were so well pleased with him, that they tried to persuade him to take London in his way to Bristol, offering to pay the whole of his expenses. He felt it his duty to decline their kindness. On alighting at Litchfield, they made him dine with them, and would not allow him to pay his part. The gentleman, who was a learned and religious man, conversed freely with him. Adam quoted Horace to prove that even heathens possessed a sense of the Divine favour and protection. But his fellow-traveller showed him, by a quotation from the same writer of a quite opposite tendency, that it would not do to appeal to him

as an authority on such matters. This seasonable remark taught the young scholar the necessity of extreme caution in appealing to heathen writers concerning morals, as also in appealing to the Fathers (so called) concerning Christian doctrines; in other words, he learned that the Bible is the only *authority* with regard to either practice or belief.

On reaching Birmingham, Adam resorted to the house of Mr. Joseph Brettell (the brother of John Brettell, preacher, already mentioned), by whom and by his wife he was kindly received and hospitably entertained. By this gentleman he was prepared in some measure for the disappointments which he met with on reaching Kingswood. Adam had conceived that it would yield him all the advantages of a university, without those risks to personal piety and virtuous principles with which universities too frequently abound; but Mr. Brettell told him he "questioned whether he would meet there with *any thing* he expected." Taking leave of this kind and but too true monitor, he proceeded to Bristol, where he slept, and whence he walked, early in the morning, to Kingswood. He reached his destination on the 25th of August, with three-halfpence in his pocket, and a foreboding heart in his breast.

After the morning preaching, which had commenced, he was introduced to Mr. Simpson, the head master; but, before we relate what passed between them, let it be observed, that our whole account is derived from Dr. Clarke's own words. We purposely omit many harsh and violent expressions, dictated, no doubt, by a resentful spirit, confining ourselves strictly to the facts, which, we presume, cannot be controverted.

Mr. Brettell's prediction was even more than fulfilled. Mr. Simpson, after reading the letter from Mr. Wesley, which constituted Adam's passport to such comforts and advantages as the school might afford, said, he had heard nothing of it, they had no room for any one, Mr. Wesley was in Cornwall, but would be at Kingswood in a fortnight, and bade Adam return to Bristol and await his arrival. Adam replied, that he had expended all his money. Mr. Simpson rejoined, by declaring, that the

school was not for such as he, but for the ignorant. In the end, the young stranger was poked into a spare room "on the end of the chapel," there to await Mr. Wesley's coming. From this prison he was on no account to stir, the maid bringing him his food at certain intervals. He soon found out why he was thus treated. Mrs. Simpson, a Scotchwoman, as Dr. Clarke significantly remarks, suspected that he had the itch. When her husband communicated this shrewd suspicion, Adam bared his breast to prove that it was groundless. This was to no purpose. He was compelled to rub himself with Jackson's ointment, a ceremony which introduced him to the only fire he saw while he remained at Kingswood. Returned to his miserable chamber, he was not allowed to have a change of sheets, and, as they would not send for his box, which was at the inn in Bristol, he was equally destitute of a change of shirt; but was doomed to lie in the sheets, and wear the shirt, which were defiled with the "infernal unguent," as he styled it. He had bread and milk for dinner, breakfast, and supper, was left to make his own bed, sweep his own room, and perform all the other offices of a chamber-maid. This was his state during three weeks. On the Thursday of the second week, however, he was permitted to fetch his box from Bristol, and consequently had a change of body linen. The weather being unseasonably cold, he begged for a fire; which, though coals were to be had for little more than the expense of carriage, and that from a very trivial distance, was peremptorily denied him. Once, when he showed Mr. Simpson his benumbed fingers, this austere pedagogue directed him to some means of physical exertion, from which, however, he was instantly driven by his still austerer spouse. This woman the Doctor compares to a Bengal tiger: "she seemed never to be in her element but when she was driving every thing before her." One request *was* granted him: he was allowed to work in the garden, which contained a shallow pond of stagnant water, in which he occasionally bathed; "for," says he, "there is none in the place but what falls from heaven." But this, at least, ws not Mr. Simpson's fault. While working one day

in the garden, Adam found a half-guinea, which he offered to Mr. Simpson, who said he had not lost a coin of that kind. Mr. Bayley, the second master, had, and it was given up to him; but he returned it in a day or two, saying, that he had been uneasy in his mind ever since it came into his possession, because he did not know it to be his. Adam then offered it to Mr. Simpson for the use of the school; but he turned hastily away, declaring that he would have nothing to do with it. It remained, therefore, with the finder, and was added to his residuum of three-halfpence. With the greater part of this money, Adam subscribed for a copy of Mr. Bayley, the second master's, Hebrew Grammar, the study of which laid the foundation of his great acquirements in oriental learning, and issued in his unparalleled commentary on the sacred text. The remainder he devoted, according to the testimony of Mr. Joseph Beaumont, who received his information from his own lips, to the purchase of some coals. The finding of this half-guinea, together with all the circumstances which followed, Dr. Clarke, who referred all events to God's providence, ever viewed as a special interposition of the Divine goodness.

When Mr. Wesley returned to Bristol, Mr. Simpson went over to see him, and give his own version of affairs as respected Adam Clarke. He came back with orders for the youth to go to Mr. Wesley. The following is his own account of his first interview with that distinguished man: —

"I went into Bristol, saw Mr. Rankin, who carried me to Mr. Wesley's study, off the great lobby of the rooms over the chapel in Broadmead. He tapped at the door, which was opened by this truly apostolic man: Mr. Rankin retired. Mr. Wesley took me kindly by the hand, and asked me, 'How long since I had left Ireland?' Our conversation was short. He said, 'Well, brother Clarke, do you wish to devote yourself entirely to the work of God?' I answered, 'Sir, I wish to *do* and *be* what God pleases!' He then said, 'We want a preacher for Bradford (Wilts); hold yourself in readiness to go thither; I am going into the country, and will let you know when you shall go.' He then turned

to me, laid his hands upon my head, and spent a few moments in praying to God to bless and preserve me, and to give me success in the work to which I was called."

Of this interview Mr. Moore has given a somewhat different account. According to him, Mr. Wesley inquired into the views of his young disciple, and finding he was striving to increase his learning, said, "Poh, poh, you have learned enough for a Methodist preacher. Go into that circuit, and I will find you another next week. By teaching we learn. This," adds Mr. Moore, was a favourite maxim with that great man."

But on this account we cannot implicitly rely, there being no evidence whatever of any provisional appointment like that indicated. Still less are we disposed to credit any statement in preference to that of Dr. Clarke himself, when we find another authority (Mr. Beaumont) stating, that from Kingswood young Clarke wrote to Mr. Wesley to say, "that there was nothing taught in the school which he did not know, and therefore wished to be informed what next was to be done."

Two days after he had seen Mr. John Wesley, Adam was introduced to his brother Charles; when he had seen "the two men whom he had long considered as the very highest characters upon the face of the globe."

From the period of his interview with Mr. John Wesley to that of his departure from Kingswood, Adam was differently treated. He was discharged from solitary confinement, had a bed among the rest of the scholars, and dined with the family. But Mrs. Simpson still exercised her authority over him. It was the custom to drink the healths of all at table, even out of the table beer; and to this senseless custom, Adam objected. Mrs. S. quoted the compliance of Mr. Wesley himself, and so pertinaciously insisted on the thing, that Adam could make no reply. "I was in Rome," says he, "and it would have been absurd in me to have attempted to contend with the Pope." This Pope Joan the second, however, was satisfied with a less conquest than would have contented her prototype. She would have com-

pelled him to obey positively; but Mrs. Simpson was appeased by a negative obedience; and Adam was suffered to preserve a whole conscience at the expense of a dry stomach. This abstinence was a severe trial to him; for he "never had an easy deglutition." His conscience, however, was even straiter than his gullet, as we may perceive from the undue importance into which he magnified this ludicrous affair; nor can we refrain from smiling as we record the sentence with which the Doctor self-complacently winds up this part of his narrative, "I have lived long enough to see almost the whole nation come over to my side." As for Mrs. Simpson, she did not live to witness the barbarous innovations of modern times.

The last question respecting which Adam was brought into collision with this "tartar," was on the subject of episcopal confirmation. The Bishop of Bristol, Dr. Bagot, was administering this unscriptural and much-abused rite in the collegiate church of that city; and Adam, under the influence of predilections which clung to him through life, went to have his Lordship's hand laid upon his head. Mrs. Simpson, who, being a Presbyterian, knew that this was one of the figments of Popery, pitied his being so long "held in the oldness of the letter:" a remark which we transcribe as the only saving clause which can be found concerning this unamiable woman. Of her husband, as well as of the other masters, Dr. Clarke, after all, expressed himself in terms of praise, as to their general character; but of her, he spoke only in terms of unqualified indignation and disgust.

The only mitigating circumstances connected with Adam's residence at Kingswood arose out of his attendance on the means of grace, and his acquaintance with the excellent Mr. Thomas Rankin, then superintendent of the circuit. As to learning, he does not appear to have derived any one advantage from his stay, except that which arose out of his purchase of Mr. Bayley's Hebrew Grammar. Mr. Simpson was a man of learning and piety; but he was a man of too easy a temper for his situation, and allowed his wife to assume the post of head master. In consequence of this and other faults, the usefulness

of the school declined. The parlour boarders, who were admitted on payment of certain sums, to lighten the general expenses of the establishment, monopolised those attentions which the poor boys ought to have shared; and, at the Bristol Conference of 1783, the year after Adam Clarke had been there, Mr. Wesley himself pronounced it as his opinion, that "the school did not, *in any wise*, answer the design of its institution, either with regard to religion or learning. The rules of the school," he added, "are not observed at all. It must be mended or ended." "The school has certainly been 'mended' since," says Dr. Clarke; but this conveys a very imperfect idea of the improvement that has taken place. Since that time it has been devoted exclusively to the education of the sons of preachers, and has been placed under the immediate superintendence of a succession of governors (who have generally been among the most judicious of the preachers), aided by a committee of the neighbouring preachers and influential laymen; and no higher testimony can be given to the excellence of its administration, than the fact that many of the most distinguished and most promising preachers in the Connexion (among whom we may name Messrs. Jonathan Crowther, Robert Wood, Theophilus Lessey, and William M. Bunting) were educated at Kingswood.

On the 26th of September, Adam Clarke bade adieu to Kingswood and Mrs. Simpson, having experienced more misery during the thirty-one days of his sojourn, than in all the rest of his life. The reader will credit him when he declares that he left it "without a sigh or a groan." Indeed, the impressions made upon his mind by the usage he received there, were never erased: and the very mention of the name of the place, much more the sight of the place itself, was sufficient to fill him with distressing sensations.

It is due to the memory of Dr. Clarke, that, before we proceed further in the narrative of his life, we notice the glaring misrepresentations of a reviewer in the *Wesleyan-Methodist Magazine*, concerning his own account of his reception and treatment at Kingswood. Even though "the spirit in which he has recorded his troubles

be neither meek nor forgiving," yet there were circumstances to palliate, if not to justify, his resentment; but what is there to palliate the conduct of his surviving brother, in holding up the indignities which he suffered, as subjects of ridicule? We envy not the feelings of that man who can read of those indignities without blushing for the perpetrator of them. But to have made light of them is not the only crime of which the apologist for Mrs. Simpson, who worthily represents the vinaigre of her temper, has been guilty in his attempts to exculpate her and her most humble and obedient husband. He has most disingenuously suppressed a series of facts, the introduction of which would have utterly defeated his uncandid and ungenerous design. "What there might be," says he, concerning the injurious suspicion of cutaneous disease to which young Clarke was subjected; "What there might be in his personal appearance to induce Mr. and Mrs. Simpson to assign him a separate apartment, we know not." Now, what is this but an indirect mode of expressing an opinion, that those cleanly functionaries had but too much reason for their insulting behaviour? And yet the writer must have known, that circumstances had transpired whilst the stranger youth was on his way from Coleraine to Kingswood, which, to any one who read the narrative of them, would be a sufficient proof that there was not the least room for founding an opinion unfavourable to his cleanliness, upon his personal appearance. This was perfectly clear; and, therefore, care was taken that the readers of the Magazine should know nothing of those intermediate events, by transporting him, *per saltum*, from the paternal roof to the inhospitable house of Mrs. Simpson. But our readers have not been thus blinded. They have seen how Adam was received and entertained by Captain and Mrs. Cunningham at Liverpool, by Mr. Brettell at Birmingham, and by his fellow-travellers upon the road—all utter strangers—all persons to whom he had no letter from Mr. Wesley to present, as a title to their hospitality and kindness; and, therefore, it would be vain in us, were we capable of such baseness, to insinuate a doubt of the wholesomeness of his appearance.

The assertion, that "the complainant manifests no disposition to make the best of his situation, and to regard his hardships with philosophic indifference," is one which the statement of facts already submitted to the reader, completely invalidates. Considering that young Clarke had, for the first time in his life, quitted his father's house and his native country; that he had left behind him fond parents, who were with difficulty persuaded to consent to his departure; that he was repulsed like a beggar where he reasonably expected to be received as a welcome guest; that, when a small remnant of shame prevented his appointed entertainer from turning him absolutely from the door, he was held up before his juniors as unfit for their society, and thrust into a solitary and an ill-provided chamber; that he was accused of a disease which is considered to be dishonourable in the last degree, and compelled to undergo a filthy anointment, though he gave practical proof of the baselessness of the charge; that no change of linen was allowed him after he had submitted to this disgusting and degrading ordeal; and, when to all these considerations is added the fact, that he came thither at the special and repeated invitation of the supreme director, if not the owner, of the place, we think it will be admitted that he bore his trials with no small degree of manly endurance and stoutness of heart. The only symptom of impatience which he evinced was, his extreme solicitude to procure clean linen, when his body and his bed had been defiled with the abominable preparation—a solicitude, however, which adds nothing to the means of justifying Mrs. Simpson's injurious suspicions and her odious precautions.

The writer whose unfairness we are exposing, singles out from the list of Dr. Clarke's complaints, that of "the want of a luxury to which he had, probably, not been uniformly accustomed during his previous life, and the absence of which he doubtless often experienced in the course of his itinerancy." Would the reader guess, that, by what is here called a "luxury," is meant a piece of carpet at his bedside? The Doctor does not, however, make the want of this a matter of particular complaint,

only noticing it as one of the non-inventa of his scanty inventory. But, if he had, any one who remembers the sensation of standing with naked feet upon a boarded floor during a hard frost, would not be much surprised, especially when told that he was as utterly deprived of fire as he was of carpet. There is one view, we must acknowledge, in which the observation of the critic would be pertinent enough. Had young Clarke been sent to Kingswood expressly for the purpose of inuring him to hardship as a summary preparation for his itinerant life, Mr. Simpson and his amiable spouse could not have devised a more successful plan; unless, indeed, they had compelled the subject of their heartless neglect to bivouac upon the margin of that translucent pool in which he was obliged to lave himself. It is not a little surprising that their ingenious friend, who, as we have seen, excels in putting an insinuation as broadly as is consistent with literal veracity, did not suggest the probability that they had heard of young Clarke having formerly been cured of a prevalent disease by "the cool regimen," and assign this as the reason of their conduct. By adding, that they had subjected him to that regimen because, on the former occasion, it was the result of his own choice, their apologist would have gone near to prove, that, so far from acting cruelly towards him, it was their object to consult his predilections.

As for the objections of young Clarke to health-drinking, since they were founded upon a scruple of conscience, they ought to have commanded the respect of the writer in the Magazine, who, himself, admits it to be a "foolish custom:" instead of which, he sneeringly remarks, that "whatever respect was due to this stranger, he did not come there as a reformer." A reformer, however, was much wanted, as we shall soon see, if we are not already convinced of the fact. To defend the absurd practice on the ground, that, "unhappily, conformity to it was deemed indispensable among all respectable classes of society; and the conductors of a public seminary had no discretionary power to lay it aside," would appear like a solemn farce, if it did not involve a most dangerous admission: for, on this principle, the observ-

ance of any custom, however silly or however wicked, may be allowed, so long as it be modish; and that, too, among a people whose practical maxim is, "Be not conformed to this world." Such is the loose morality of the *Wesleyan-Methodist Magazine!* But that, on the part of young Clarke, it was a matter of conscience, the whole affair would excite unmitigated mirth, in which it would be assisted, not a little, by the grave suggestion of the critic, that, "had he been indulged in his scruples, it is impossible to say what might have been the effect upon the junior inmates of the house!" Perhaps it would have ended in a revolution, and in the dethronement of the house of Simpson! The reign of that family *was* nearly at an end.

The treatment which young Clarke received at their hands, though its more sensible effects fell entirely upon him, was a gross insult offered to Mr. Wesley. Their apologist informs us, that "the institution at that time contained no pupils but parlour boarders and the sons of itinerant preachers;" and that, "when Mr. Clarke offered himself for admission, it does not appear that the conductors of the school had received any information concerning him, either from Mr. Wesley or from any other person. It is not, therefore, surprising that, in the first instance, they looked upon him with suspicion." If this means any thing, it means, that a young man claimed admission, who, being evidently not respectable enough to be a parlour boarder, and not pretending to be the son of a preacher, was, *ipsis factis*, inadmissible; but that, moreover, bringing no credentials with him, he bore every appearance of an impudent impostor. But an important fact has been studiously concealed, which, if revealed, would have taken the key-stone out of this ingeniously constructed arch. The fact is, that this reputed impostor had no sooner been introduced to Mr. Simpson, than he presented to him a letter from Mr. Wesley, authorising his admission, and stating the objects for which he had been sent thither. It is probable that Mr. Wesley intended him to take his place among the parlour boarders; for we find that, immediately after he had seen him, he was introduced into that ceremo-

nious coterie; but he could not have designed him to be treated with less distinction than the members of the junior division.

It is nothing new to tell us, that "Mr. Wesley would not have committed Kingswood School to the management of Mr. and Mrs. Simpson, had he not believed them worthy of his confidence;" but, in this, as in many other instances, that excellent man discovered, that he was not a discerner of spirits. So misplaced did he find that confidence to be, that, not many months after the time of Mr. Clarke's sufferings, he spoke of the institution which rejoiced in the mild maternal sway of Mrs. Simpson (for the salique law she set at nought), in such terms as these:—

"The school does not in any wise answer the design of its institution, either with regard to religion or learning. The children are not religious; they have not the power, and hardly the form, of religion. Neither do they improve in learning better than at other schools: no, nor yet so well. Insomuch that some of our friends have been obliged to remove their children to other schools. And no wonder they improve so little either in religion or learning; for the rules of the school are not observed at all. All in the house ought to rise, take their three meals, and go to bed at a fixed hour. But they do not. The children ought never to be alone; but always in the presence of a master. This is totally neglected; in consequence of which they run up and down the road, and mix, yea fight, with the colliers' children. How may these evils be remedied, and the school reduced to its original plan? It must be mended or ended, for no school is better than the present school."

The magazine writer affects to complain that Dr. Clarke's account "is calculated to convey a very unfavourable impression concerning a public institution which for many years has been conducted with perfect order and great efficiency;" but he carefully abstains from noticing the fact, that, at the period which we have mentioned, Mr. Wesley found it in so disorganized a state, that there was no alternative between "mending or ending" it. He evinces, also, a great regret that the

matter should have been introduced at all. The propriety of introducing it *would* have been "very questionable," had Dr. Clarke, like his ungenerous and uncandid critic, garbled some facts and suppressed others; but, as he has not been guilty of this literary turpitude, but has "nothing extenuated, nor aught set down in malice," admitting even the general excellence of Mr. Simpson's character, and the subsequent efficiency of the institution, there is no just cause of complaint, much less of complaining that he has said any thing to lower the school at Kingswood, as at present conducted, in the estimation of the public.

From the anxiety which the magazine writer affects for the feelings of Mr. and Mrs. Simpson's descendants, of whom, however, he knows nothing more certain than that "it is probable they are still living," one would suppose that Dr. Clarke had no descendants, or that the treatment he received at Kingswood so blunted his sensibilities, that he produced a race of children whom no measure of masked malignity, dealt out upon his memory, could afflict. But, even if our experience of the operations of nature allowed us to believe in the existence of such phenomena, we have not forgotten, if the writer in the Magazine has, that the object of his ungenerous and unfair attack left behind him the wife of his bosom, the companion of his travels, and the witness of his toils; and that she, no doubt, can feel but too acutely, that "most unkindest cut of all"—the wound which a minister of Christ aims at the character of a departed brother. But others are aggrieved. Thousands upon thousands have read the paragraph which we have been exposing, with mingled pain, astonishment, and disgust. The friends of Dr. Clarke have no objection to his character, his conduct, and his opinions, being fairly and honourably canvassed, because they know that he will bear the test of ingenuous criticism; but from attacks so mean, so underhanded, so ungenerous as those which have been made upon him, from the artifices of low cunning and envious malevolence, none but the archangels can be safe.

Thus, at the risk of disgusting the reader by detaining

him so long in contemplation of no pleasant spectacle, we have fully exposed this insidious attack upon the subject of our memoir, in a publication which, we trust, we shall never hear spoken of again as the organ of the Wesleyan Methodists, until some means have been adopted of wiping off so foul a blot upon its pages. Mr. Wesley himself has suffered more from the undue praises of his followers, than from any thing which the enemies of truth and righteousness have said or can say against him. The indiscreet guardians of his fame have no toleration for the man who presumes to doubt the perfection of his wisdom or of any other of his moral qualities; and so much of the venom which we have analysed, as was not engendered by envy of the fame of Adam Clarke, was excited by a ridiculous determination never to allow it to be said with impunity, that imperfection or inefficiency, much less abortiveness, attached to any thing that issued from the super-promethean hands of the infallible John Wesley.

CHAPTER III.

MR. CLARKE, as we may now style the subject of our memoir, entered on the regular work of a Wesleyan-Methodist travelling preacher, on the 26th of September, 1782; Bradford, in Wiltshire, being his first circuit, and Trowbridge, in that circuit, being the place in which he made his debut in the itinerant character. He was but in his eighteenth year, and, being extremely slight and juvenile in his appearance, went by the name of the "little boy" among the multitudes who collected to hear him preach. One day, as he was going down the aisle of the chapel, he overheard a man saying to himself, "Tut, tut! what will Mr. Wesley send us next?" When he arrived at the principal place in the circuit, says Mr. Entwisle, his youth, and his plain appearance, unaccompanied by any thing like the costume of a minister, produced in the leading friends surprise, and almost induced them to despise his youth, till they had heard him preach. He soon, however, became popular, and, what is better, very useful. Generally speaking, the age abovementioned is much too young for an undertaking of such importance as the Christian ministry. But there have been rare exceptions, and Mr. Clarke was one. He had experience and steadfastness above his years. The extent to which he had been thrown upon his own resources, and the spiritual conflicts through which he had been called to pass, had tended to mature his judgment, and extend the sphere of his practical knowledge, to a degree unwonted in so young a person. If his intellectual attainments were not great, they were solid, so far as they went, and all connected themselves, directly or indirectly, with the duties upon which he had entered. His acquaintance with the Scriptures, in particular, though slight compared with what it eventually became, was considerable and correct: so considerable, and, in his own esteem at least, so correct, that he had already

drawn up thirty-two articles of his belief, "no article of which he ever afterwards saw occasion to change." This creed will be more particularly referred to in a future page; but, in the mean time, it may be well to state, that his well-known views concerning the sonship of Christ formed one of its articles. Besides these qualifications, his dispositions were good. His zeal knew no bounds, but those of his commission; the Bible was his constant companion; and prayer his continual exercise. His natural diffidence was great, but he depended entirely on Divine assistance, believing that without the accompanying influence of the Holy Spirit his best exertions would be altogether vain.

Thus qualified, Mr. Clarke entered his circuit. It extended into the three counties of Wilts, Somerset, and Dorset, comprising no less than thirty-one towns and villages. This extensive sphere of labour kept him in perpetual motion. It was not without reason that Mr. Wesley's early followers were called itinerants. The itinerancy of the present race of preachers is, in very many instances, confined to moving from circuit to circuit; but, fifty years ago, it was in the circuits themselves that the travelling occurred. In my first circuit, says Mr. Entwisle, one of the oldest living preachers, I was at home five days only in six weeks. I remember very well, says Mr. Henry Moore, a still older labourer in the Lord's vineyard, when I had to travel three hundred miles on a circuit, and to preach fifteen times in each week — every morning, every evening, and three times on the Lord's day. My friend (Clarke) had this to do too. But, if it involved severe physical labour, it was attended with this advantage, that the same sermon might be repeated at different places. He did not abuse this advantage, as some have abused it, by neglecting study; but, by diligent reading of the Scriptures, with much prayer, he was enabled to produce new matter each time of his "going the circuit." His youth was a trial to himself; for he could not be persuaded that his instructions could have any value, or that they would be patiently received by his seniors; but it proved an advantage rather than an obstacle, attracting large con-

gregations, and leading ultimately to the salvation of many souls. On one occasion, when he was expected to preach at Road, a village between Frome and Trowbridge, a large congregation of young people assembled to hear him. This village did not contain more than one or two Methodists. The effect of his preaching and prayers was such, that thirteen of his youthful audience began earnestly to inquire the way of salvation. A religious concern became general throughout the village and neighbourhood, beginning with the young, and extending to the aged. Fifty years afterwards, when Dr. Clarke preached his last sermon at Frome, one of these young converts called upon him. Similar results followed from his ministry in several other parts of the circuit: the year was one of prosperity; and his own heart grew in grace and in the knowledge of Jesus Christ.

He proceeded in the cultivation of his mind by useful studies. Shortly after his arrival in the circuit, he recieved his copy of Mr. Bayley's Hebrew Grammar, which he read with much care. From the lessons and the analytical parts, he derived valuable instruction: the rest he considered nearly good for nothing. In Latin, Greek, and French, he made little progress. He had to preach daily, and to travel on horseback daily, besides performing other duties. Like Mr. Wesley, he accustomed himself to read on horseback. In this way he read that great man's Abridgment of Mosheim, which, he states, is done with "eminent skill." But he could not pursue the study of languages in this position, that requiring the use of more books than one.

But a circumstance happened, which threatened not merely to hinder, but to put an end to, his learned acquirements. In the preachers' room at Motcomb, near Shaftesbury, some one had inscribed a Latin sentence on the wall, to which Mr. Clarke added another from Virgil, corroborative of the first. A preacher, whose name has not transpired, observing the addition, and knowing who had made it, wrote underneath, "Did you write the above to show us you could write Latin? For shame! Do send pride to hell, from whence it came.

Oh, young man, improve your time, eternity's at hand." This ridiculous, because unjust, censure, the offspring of envy and ignorance, produced a withering effect upon the ductile mind of Mr. Clarke; and, in an unguarded moment, he fell upon his knees in the middle of the room, and solemnly promised to God that "he would never more meddle with Greek or Latin as long as he lived." This rash vow was religiously observed till the year 1786. About this time, Mr. Clarke, who had not precluded himself from reading French as often as he found opportunity, met with a discourse on pulpit eloquence by the celebrated Abbé Maury, from which he translated a passage with which he was particularly pleased, and sent it to Mr. Wesley, for insertion in the *Arminian Magazine*. In acknowledging the contribution, which was inserted, Mr. Wesley charged his young disciple "to cultivate his mind as far as his circumstances would allow, and *not to forget any thing that he had ever learned*." The latter part of this enlightened precept came too late; for he had already forgotten a great deal. The former part, however, led him to reconsider his vow; and the result of his reasonings, which, as in all cases, were crowned with prayer, was a decided conviction that his vow had no foundation either in Scripture or in common sense, but that, on the contrary, it was sinful. That which it was sinful to make, it could not but be sinful to keep; and, accordingly, after having asked the forgiveness of God on account of his former temerity, he resolved to abjure the rash promise, and recommence (for he had literally to do this) the study of Greek and Latin. In all this, the providence of God is seen. Why the foolish counsel of the nameless preacher was suffered to prevail, is not so clear: perhaps, however, the immediate loss to which it led, was more than compensated by the increased avidity of the temporarily restricted appetite for knowledge.

But to return. During 1782, Mr. Clarke read Mr. Wesley's Letter on Tea, the arguments in which he could not answer; and he resolved, that, till he could, he would drink neither tea nor coffee. This vow, unlike the last, was kept to the end of life. When Mr. Wes-

ley, after twelve years' abstinence, returned to "the cups which cheer but not inebriate," this was not deemed by his pupil a refutation of his arguments against them. The Doctor piqued himself not a little on his superior perseverance, and was fond of calculating how much time he had rescued for study and other work which might have been spent at the tea-table.

In August, 1783, Mr. Clarke attended the Conference in Bristol, where he arrived on Saturday the 3d. On the following day he heard seven sermons, three of which were delivered in the open air, besides receiving the sacrament from Mr. Wesley, assisted by Dr. Coke and two other clergymen. Among the preachers whom he heard was Mr. Bradburn, who delivered "the best sermon he had ever heard on the subject of Christian perfection." On Wednesday, the 6th, he was received into full connexion, although he had travelled only eleven months. During those eleven months, however, he had preached no less than five hundred and six times, including preaching at five o'clock every morning, winter and summer; besides performing various other ministerial and pastoral duties. At that time, the four years' probation was unknown; but still it was the earliest admission that had ever taken place. It followed, too, that Mr. Clarke's name did not appear upon the Minutes until he had been admitted into full connexion. One of the questions put to candidates for this honour is, "Are you in debt?" A few hours before this question was put to Mr. Clarke, he had borrowed a halfpenny from another preacher with whom he was walking, to give to a beggar. As he had not refunded the amount when the investigation into his solvency was about to take place, he could not conscientiously declare that he was not in debt; and yet, should he acknowledge that he was, and, on being interrogated as to the amount, declare that it was a halfpenny, he might create a laugh at his own expense. The question overtook him while in this dilemma, but the proper answer came unsought; and he saved both his credit and his conscience, by instantly replying, "Not one penny."

At the Conference he was appointed for Norwich,

poker, which had been consumed to the stump, was beyond his power; but the circuit-stewards, stimulated by his example, took heart, and had it new bitted. In this city, also, he complied with the rule of Conference, which says, "Be not above cleaning your own shoes, or those of others, if need be," performing this office for his brethren as well as himself. The marvel is, that his brethren permitted him.

During his stay in Norwich, he was invited to breakfast by a member of the Society, who, after having given him the directions by which he might find the place of her abode, suggested a doubt whether he could read sufficiently well to make her instructions available. Dr. Clarke has recorded this circumstance for the purpose of showing how little the Methodists of those times expected from their ministers. To us, however, it affords evidence of the exceeding ignorance, not of the preachers, but of the members of the Methodist Societies, at that period. Few of the early preachers were deficient in the rudiments, at least, of an English education.

But it appears that the Norwich circuit was not lower in intellect than in piety. There was no place in it, we are told, where religion flourished, either among the Methodists or in other denominations. Among the former, the mere creed of Calvinism had to a great extent superseded the just foundation of a sinner's hope, besides distracting the minds of the members in general; for many of the local preachers and the leaders had imbibed antinomian sentiments, which they endeavoured to propagate. Mr. Wesley soon found out that his all-comprehensive scheme was a vain one; and that it was impossible to include Arminians and Calvinists in one society, and to preserve concord. Yet the low state of the Society in Norwich was not without exceptions; and in the course of the year during which Mr. Clarke laboured among them, religion revived a little, principally, he states, through the preaching of the doctrine of entire sanctification.

The rigours which Mr. Clarke endured at Kingswood would seem to have been light when compared with some of his hardships in the Norwich circuit. There

being but one horse for the four preachers, he, as well as his brethren, was obliged to travel much on foot. It must have been "curious," as he says, to see him set off, with his saddlebags tied upon his back. At most of the places in the circuit, the accommodations were very miserable. Sometimes, and that during a winter extraordinarily severe, he lodged in a loft, through the holes in whose floor he might observe all that passed below; and sometimes in an out-house, in which, during seven successive years, there had been no fire. Such was the intensity of the cold, and so much was he exposed to its pinching, that, in numerous instances, he had personal experience of the truth of that apparent paradox, that cold in the extreme produces the same sensations as heat in the extreme. These hardships, and even worse than these, were the common lot of the early Methodist preachers, who, far different from their modern followers, seldom dwelt in ceiled houses, or partook of any but the humblest fare; nor is it too much to say, that to men who, for purposes so disinterested, endured such privations, "the nation and the state are under endless obligation." Among the "lower orders" at least, the primitive followers of Mr. Wesley produced an improved state of society, the beneficial effects of which remain to this day, and will never be obliterated. But, in doing this, they had to take up their cross daily, and to deny themselves. They were not men of high rank or of learned education, it is true; but, generally speaking, they were men who, for the love of souls, exchanged the comforts of this life for a state of privation and inconvenience; nor were they liable to the reproach which, whether justly or unjustly, has sometimes been cast upon their successors, of entering into the ministry for the sake of the ease, the emolument, or the reputation which it might produce. The prospects that lay before them were uniformly such, that the poorest among them could not reasonably be suspected of an unworthy motive.

At a subsequent period of life, Dr. Clarke, in endeavouring to reconcile one of the missionaries in Shetland to the privations which he was called to endure, thus ad-

dressed him: — "I well know what yourself and brother Dunn must suffer through the want of many of the necessaries of life, and particularly through innutritive food, and bad, or no beds. I have suffered in this way often. You cannot imagine how destitute we were, in many cases, about half a century ago, when I came into the Methodist Connexion: both these were common. I have often lodged in out-houses, in the coldest weather, without fire, and with scarcely enow of clothes to keep the vital spark in existence."

Dr. Clarke was fairly entitled to apostrophise his junior brethren, and say, "Ye ministers, who have entered this vineyard in the halcyon days of the church, think of what your predecessors have suffered, to make plain paths for your feet to walk in. And see that ye give all diligence to maintain that ground which they have gained by inches, and at the hazard and nearly the expense of their lives. Talk not of your hardships and privations; for of these ye can know comparatively nothing."

At the period to which this part of our narrative refers, the stipend of a Methodist travelling preacher, if a single man, was three pounds a quarter. Out of this pittance he had to provide himself with clothes and books; with every necessary, in fact, save food and lodging; besides paying one guinea per annum towards the support of superannuated brethren and preachers' widows.

In October, 1783, Mr. Wesley paid his annual visit to Norwich. His young follower was much refreshed both by his private conversation and by his public discourses. Of most of the latter he preserved the outlines. In one of these, he observes, the charge of enthusiasm — a charge frequently brought against the Methodists by the ignorant and the malevolent — was retorted upon the major part of the religious professions of the day. The enthusiasm which Mr. Wesley reprobated was that which consisted in expecting salvation as an end without using the means that lead to it — in expecting pardon, holiness, and heaven, without prayer, repentance, faith, and obedience.

Norfolk appeared to Mr. Clarke to be the most un-

godly county he had ever visited; but he had not yet visited many, or he would have found that it was not particularly remarkable in that day of general rebellion against God, and of indifference to his cause among the professors of religion. The great sin of the Norfolk people appears to have been the profanation of the Sabbath. It was a day of sport in the country and of business in the town. Even professedly religious people bought and sold without remorse. Against this dreadful licentiousness, Mr. Clarke lifted up his voice. Whenever he heard of a Methodist joining in it, he visited him, not leaving until he had obtained a promise of reformation. He has recorded a pleasing instance in which a miller at Teasborough, who had permitted his mills to be worked during the Sabbath, was converted from the sin of Sabbath-breaking. The sense of his misconduct gave him so much uneasiness, that he resolved, at all hazards, to stop his mills during the day of rest. The consequence was, that, instead of becoming poorer, he prospered more than ever. We once overheard an old woman, who kept an apple-stall on the Pavement in Moorfields, declaring to a little girl, that, though she never came out on the Sabbath to prosecute her humble trade, she believed that she was better off than many of those who did. There is, in a town on the Sussex coast, a barber, who, being a member of the Methodist Society, was informed by his superintendent, that he must either desist from shaving on the Sabbath, or submit to be expelled from the Society. He resolved upon the first alternative, and the result has been, that, patronised by all classes of religious people in the town, he has acquired a much more extensive and profitable business than he had before. We mention these as instances only, by no means pretending to found upon them the conclusion, that, in every case, religious fidelity is followed by temporal prosperity; though, in the cases enumerated, this was manifestly the consequence. While on this subject, it may not be improper to notice the fact, that, though the sanctification of the Sabbath by a total suspension of worldly occupations is enjoined upon those of the Methodists who are barbers, yet

equal measure has not been meted out to another class of tradesmen who often offend in this particular. We allude to bakers, against whom the rule ought surely to be put in force, as often as they violate it by pursuing their calling on the Sabbath.

That hatred to the Gospel which is generated in the carnal mind, was another feature which marked the irreligious character of the Norfolk people. Scarcely a Sabbath passed without disturbances at the Methodist chapel at Norwich. Mr. Wesley himself did not escape altogether from their fury. Dr. Clarke relates an instance in which that good man was surrounded by a mob, which threatened to molest him. Mr. John Hampson, senior, was with him. "This man," we are told, "was of gigantic make, well proportioned, and of the strongest muscular powers." Of these endowments he was not unconscious, nor backward to use them. On the occasion in question, he assumed an attitude of defiance, when Mr. Wesley, whose mode of quelling the fury of a mob, was by the exhibition of an overawing calmness of demeanour, entreated him to use no violence. To conclude the anecdote in the words of the narrator, "Mr. Hampson replied, with a terrible voice like the bursting roll of thunder, 'Let me alone, Sir; if God has not given you an arm to quell this mob, he has given me one: and the first man that molests you here, I will lay him for DEAD!' Death itself seemed to speak in the last word—it was pronounced in a tone the most terrific. The mob heard, looked at the man, and were appalled: there was a universal rush, who should get off soonest: and in a very short time the lane was emptied, and the mob was dissipated like the thin air. Mr. Hampson had no need to let any man feel even the weight of his arm. For such times as these, God had made such men." The concluding remark does not accord with the language of Christ to Peter, when he had resorted to physical force, nor with any precept of the Gospel.

Mr. J. H——, who had been master of Kingswood School, and travelled several years as a preacher, retired to Norwich in 1782, having imbibed the doctrines of

Baron Swedenborgh. It appears from an entry in Mr. Clarke's Journal, dated January 4, 1784, that he had been much perplexed by a conversation with this person concerning the Trinity. According to his new creed, Mr. H. maintained that there was no such thing as three *persons* in one God, but that, what is called God the Father, God the Son, and God the Holy Ghost, is only God acting under three different characters. Mr. Clarke, however, penetrated this flimsy sophistry, concluding, that, if Mr. H.'s views were true, we should have had a Centenity, instead of a *Trinity*, of characters. Besides this, by a reference to Matthew iii. 16, 17, he satisfied himself at least, that the Son evidently baptized, the Holy Spirit visibly descending, and the voice of the Father actually heard, afforded the clearest and most undeniable proof of a Trinity of persons in the Godhead. He found, also, that the angels of heaven are represented as worshipping God *and* the Lamb, not God under the character of a lamb. He perceived, in fine, that, in obeying the command to worship the Son even as we worship the Father, we should be guilty of idolatry, upon the Swedenborgian hypothesis, since in worshipping the Son, for instance, we should worship, not God, but one of his characters. Perhaps, there is no one doctrine in the word of God, on which Dr. Clarke was clearer, whether as to his own belief or as to his mode of stating it, than that of the Trinity.

In Norwich, Mr. Clarke had the opportunity of hearing female preachers. He had heard of them before, and was not prepossessed in their favour. But, after having heard Miss Sewel, and Mrs. Proudfoot, exercise their pulpit talents, and being satisfied that they had been made the means of usefulness in various places, he was constrained to admit that they were acting in accordance with the providence of God, and to concur with "a shrewd man," who said, "An ass reproved Balaam, and a cock reproved Peter: and why may not a woman reprove sin?" But a woman might reprove sin without presenting herself before a large audience; and the apostle Paul prohibits women from "speaking in the church"—a circumstance which does not appear to have

occurred to the mind of Mr. Clarke He did not think, however, that a call to preach could exempt a woman from those domestic duties which devolve upon a wife, a mother, or a daughter. Such being his opinions, and since it does not appear that mature consideration changed them (indeed the Doctor was not remarkable for change of opinion upon any subject), it was not quite consistent in him, when, late in life. he saw a portrait of Mrs. Fletcher, with a book in the hand, to say that the artist had better have painted her knitting stockings. Mrs. Fletcher was a sort of female preacher, exercising her talent, however, more immediately within the bounds of female modesty, than if she had actually ascended the pulpit; and, surely, Dr. Clarke would be no advocate for persons pretending to teach others, without preparatory reading. Besides, Mrs. Fletcher was a woman, who, being without children, had fewer domestic duties to perform than most married females; and none, we are sure, but those entirely ignorant of her history, would deem it out of character that she should be painted with a book in hand. If it was her choice to be so represented, we may rest assured that it was not for the purpose of producing an impression that she was a book-learned woman; and people know well enough that the accessories of a portrait are not uniformly indicative of the prevailing habit of the original, or, to say no more, the artists who have depicted certain of Dr. Clarke's brethren, would have been called to account for omitting the pipe.

While in Norwich, Mr. Clarke laboured much to improve his mind during the little leisure which he could command. Greek and Latin were, as we have seen, proscribed; but he made some progress in French and Hebrew. He read Mr. Wesley's Philosophy, which disgusted him with the horrid doctrine of unconditional reprobation. Though his labour was severe, and he suffered numerous privations, yet his strong sense of duty, and the affection of the people, bore his spirit triumphantly through. In Lowestoff, especially, he met with kind friends, two of whom were conspicuous, entertaining him as a son, and allowing him the use of

their libraries. Good was done, though not in a remarkable degree; and he lived in harmony with his colleagues.

On the 7th of August, 1784, he received from the Leeds Conference his appointment to St. Austell. He performed this journey (four hundred miles) on horseback, to effect which, one guinea had been sent him. To this was added, from his own poor purse, the sum of half-a-crown. On the way, he visited his friends in Wiltshire. The keep of his horse requiring nearly all his cash, with such an appetite as a journey of between forty and fifty miles per diem may be conceived to have excited, he was obliged to content himself with very meagre and scanty diet, a penny loaf serving him for both breakfast and dinner. This, it must be owned, was a severe test of sincerity.

Leaving Norwich, in which, during eleven months, he had preached 450 sermons, besides a great number of exhortations, he arrived at St. Austell on the 28th of August. His colleagues were Messrs. Francis Wrigley and William Church, with the former of whom he had laboured in the Bradford circuit. His present sphere of exertion included the eastern part of Cornwall, from shore to shore, and consisted of forty places, besides others occasionally visited. This circuit, like the former, and, indeed, like most of the circuits at that period, was a very severe one — the riding constant, the roads bad, and the accommodations worse; but there was this difference between them: in Norfolk, religion was at a low ebb; in Cornwall, there existed that spirit of hearing for which it has ever been remarkable, and never more so than during the past year. The toils and privations endured by the preachers, were compensated by a blessed ingathering of sinners to Christ, and a general renewing of the face of the county. The chapels would not contain the crowds that came; and, almost every week, Mr. Clarke was obliged to preach in the open air.

Among those whom Mr. Clarke had the satisfaction of receiving into the Society, was Mr. Samuel Drew,*

* Mr. Drew, like Bloomfield the poet, and Gifford the translator of Juvenal, was originally a shoemaker. Nor was he the only famous

who had then nearly completed the term of his apprenticeship. Of this remarkable man, who died in the month of March, 1833, a Life, by his son, is forthcoming. His fellow-townsmen have erected a tablet to his memory; and the respect and esteem which have been universally manifested towards him, since, in the providence of God, he emerged from his native obscurity, by all classes of intelligent Cornishmen, do equal honour to his memory and to the county. Dr. Clarke has justly styled him, "one of the first metaphysicians of the empire, a man of primitive simplicity of manners, amiableness of disposition, piety towards God, and benevolence to men, seldom to be equalled; and for reach of thought, keenness of discrimination, purity of language, and manly eloquence, not to be surpassed in any of the common walks of life." Nor was Mr. Drew the only, though the most, remarkable man, whom Mr. Clarke had the satisfaction of admitting into the Methodist Society in Cornwall. He admitted Mr. George Michal, inventor of the patent window-frame; Mr. Joseph Avard, a magistrate in Prince Edward's Island; and several others, who have since become distinguished in literature and mechanics.

Mr. Clarke had not been long in Cornwall before he met with very inhospitable treatment from one of the inhabitants, a farmer at Trego. In this place, a small society had been formed, and the place of meeting was the farmer's house. Mr. Clarke was to preach there on the night of his arrival, and the next morning. The farmer's wife set before him the remains of an apple-pie, the crust of which was "almost impenetrable to knife or teeth." This homely fare he had discussed as well as he might, when the farmer himself entered; and a strange dialogue ensued between them, which it is unnecessary to repeat. Why, it does not appear; but the farmer had resolved he would have no more Methodist preaching; and, not only so, he would not even give the youthful stranger a night's lodging, but, notwithstanding

Wesleyan Methodist who followed that calling in early life. Mr. Samuel Bradburn, who has been styled the Bradbury of his times, and Mr. Thomas Oliver, the author of that noble ode, "The God of Abraham praise," were of the same "gentle craft."

his expostulations, insisted upon his immediate departure. Accordingly, Mr. Clarke saddled his horse, and, mounting, departed; but not before he had, with much solemnity, literally wiped off the dust of his feet against the inhospitable man. This was the last time that he had a Methodist preacher beneath his roof, or before his door. "Ruin," says Dr. Clarke, "came on him, his family became corrupt, and were finally scattered; and he died not long after."

In the winter of 1784, Mr. Clarke met with an accident that had nearly proved fatal. A gentleman of Bradford, in Wiltshire, presented him with a horse, which, besides its other good qualities, was represented to be an excellent chaise-horse. Mr. Wesley stood by when the remark was made, and proposed to make an exchange, giving Mr. Clarke one of his own horses, which was often restive in the traces. The offer was readily accepted, Mr. Clarke being but too happy to possess himself of a horse which had belonged to one whom he so much revered. This horse fell almost every time he was ridden, and Mr. Clarke's friends often endeavoured to persuade him to sell it; but, for the reason already stated, he refused to do so. On the 17th of December, the horse fell as usual, but with worse consequences to the owner than before. Pitching directly on his head, Mr. Clarke lay for some time senseless. On coming to himself, he felt as in the agonies of death. Eventually, however, he reached the house to which he was going. A congregation being in waiting, though he could scarcely stand, he attempted to preach. The next day, still in much pain, he reached a place, where, obtaining medical assistance, he was bled. Some of the vertebræ of the spine had been injured. The doctor ordered him to rest a few days; but this he refused to do, hazarding his life rather than forego the fulfilment of his engagements. From this hurt he did not entirely recover during three years. But no argument was now necessary to prevail with him to part with his horse, which was exchanged with a farmer, who, reverencing Mr. Wesley, readily promised to use it well.

This accident was not the only means by which Mr.

Clarke's life was endangered during his labours in the St. Austell circuit. Those labours were so abundant, so incessant, and so severe, that his constitution seemed to sink under them. Without counting "innumerable (that is, very numerous) exhortations," he preached five hundred and sixty-eight sermons, and travelled hundreds of miles, during the eleven months. He preached out of doors in all weathers, frequently twice, and sometimes even thrice, on week-days; and, three Sabbaths out of four, he regularly delivered four sermons in as many different places, riding many miles in the intervals. His great exertions, together with the hurt which he had received, had such an effect upon his health, that his appetite failed, his strength declined, and he often bled so copiously at the nose, that his friends feared for his life; and he himself thought that he should not long survive. The tendency of this apprehension was to make him observe a closer walk with God, and to set a stricter watch over his own heart. His popularity was very great. "To this day," says Mr. Joseph Beaumont, in his eloquent discourse on occasion of Dr. Clarke's death, "to this day his name in that county is held absolutely sacred; and, when I was lately on a tour through that part of the country, I found that every where his name was as ointment poured forth." At St. Austell, he was obliged, on one occasion, to enter the chapel through the window, and literally walk upon the shoulders of the people to the pulpit; but the constitution of his mind was such as to prevent him from being unduly elated: a sense of his comparative weakness, ignorance, and imperfection, kept him in his proper place. His usefulness was in proportion to his popularity. The additions to the society were numerous, the edification of the church was manifest; and even the vicious and the profligate were restrained within the bounds of decency. One circumstance only interfered with the course of prosperity. Some Antinomian Calvinists "spread their poison" in certain parts of the circuit, and succeeded in seducing a few of the less fixed members of the Society in St. Austell; but they converted no sinners to God.

"At Launceston," says Mr. Beaumont, "a persecutor of gigantic stature and unbounded rage determined to take away the life of this zealous evangelist; and for this purpose filled his pockets with large stones, that he might, as he expressed it, 'dash out the brains' of the preacher. On arriving at the place with this awful intent, he found Mr. Clarke in his sermon; and he thought that, before he executed his purpose, he would listen to a few words. Whilst listening, he suddenly fell down, as if he had been shot. The immediate result was, the saving of the preacher's life — the final issue, that of his own soul."

But the period when the faithful preachers of God's holy word were at the mercy of "gouty 'squires and clerical justices," and their myrmidons, was now drawing to a close.

At St. Austell Mr. Clarke had little time for reading; but that little was diligently employed. He added to his other pursuits the study of chemistry, in which he was enabled to make experiments, having access to a friend's laboratory. He even entered upon the study of alchymy; not, of course, in the delusive hope of finding the philosopher's stone, but that he might enlarge his knowledge of the operations of nature. This pursuit was regarded in the light of an amusement rather than of a study; for we are informed, that it "served to divert his mind from that intensity of thought on other matters which before was preying upon itself." He derived much consolation under his sufferings, and much instruction in his studies, from the friendship of Mr. Richard Mabyn, of Camelford, a gentleman of much piety and considerable information. Mr. Mabyn's house he regarded as "his only home on earth;" and he felt towards him and his wife a filial affection. Their friendship continued uninterrupted till Mr. Mabyn's death in 1820. It does not appear in what particular circumstances Mr. Mabyn's friendship displayed itself; but, as Dr. Clarke describes him to have been the "amicus certus, qui *in re incerta* cernitur," it may be concluded that he had special reasons for so doing.

In August, 1785, when the Conference was held in

London, Mr. Clarke was appointed to Plymouth Dock. At the request of his St. Austell friends, Mr. Wesley had consented to his remaining among them a second year; but, a secession having taken place in the Plymouth Society, and it being thought that Mr. Clarke was likely to counteract the influence of the disaffected body, his removal was determined upon. This new circuit lay partly in Devon and partly in Cornwall, and comprised eighteen places. His colleagues were Messrs. John Mason and John King, with whom he laboured in the utmost harmony. In the course of the year, the Society was doubled, and some of the seceders returned. The congregations were immense; and multitudes of sailors flocked from the Dock-yard, and from the ships in the Hamoaze, to hear words whereby they might be saved. Among others Mr. Cleland Kirkpatrick, who afterwards became a Wesleyan-Methodist travelling preacher, and is now a supernumerary in the Congleton circuit, was brought to God. He had recently lost his arm in an engagement with the famous Paul Jones, and was the cook of the Cambridge man-of-war.

In those parts of Cornwall which fell within the circumference of his circuit, Mr. Clarke succeeded in forming several new societies. He had not been many months in the circuit, when he was invited by John Nile, a farmer, in the parish of Linkinhorne, to preach in his house. There being no church within three or four miles of the place, the invitation was eagerly accepted. Many sinners were converted, and a society was formed; but Nile himself, as Mr. Clarke relates, in a letter to Mr. Wesley, remained without a satisfactory assurance of the Divine forgiveness, though he too had been for some time under conviction of sin. One night, however, he felt an unaccountable impression, urging him to visit his turnip-field; and, on going thither, caught a man in the act of filling a sack with the turnips. Nile turned out the stolen property, and, selecting such as were seed-turnips, returned the rest into the sack, which he assisted the thief to place upon his shoulder; and then, bidding him steal no more, but, if at any time he should be in distress, come to him, and he would relieve him, he let

him go. "Having thus dismissed the poor trembling sinner," continues Mr. Clarke, "he went into private, and began to wrestle with God in earnest prayer. The Father of mercies instantly heard him, and filled his soul with a clear evidence of his pardoning love, which he holds fast to the present day. Thus, having forgiven his brother his trespasses, his heavenly Father also forgave him."

Mr. Clarke preached in Plymouth Dock (now Devonport) at five o'clock in the morning throughout the year; and used to go about in the dark winter mornings, with his lanthorn, to awake those who, as he thought, should attend the preaching. Services at this early hour are now almost entirely unknown. The preachers are, now-a-days, too much "at ease in Zion" to rise for labour at so early an hour. If, as Mr. Wesley averred, "this was the glory of the Methodists," then, assuredly, "the glory is departed;" a fact which ought to awaken serious concern in the mind of every follower of Mr. Wesley, especially considering that he said, "Whenever this is dropt, they [the Methodists] will dwindle into nothing!" That their numbers are not only not less, but even much greater, is no disproof of the truth of the prediction, which had more reference, no doubt, to depth of piety than to numbers.

It was while in the Plymouth Dock circuit, that Mr. Clarke was induced to retract his rash vow concerning Greek and Latin. Here, too, he had more leisure than in any of his previous appointments. Mr. Hore, a naval officer, whose eldest daughter was afterwards married to Mr. William Henshaw,* a Wesleyan-Methodist travelling preacher, lent him Chambers's Encyclopædia, which he read with so much care as to make himself master of its contents. Of this work, and of his obligations to Mr. Hore for the loan of it, he was wont to speak in terms of the most unqualified approbation. He commended it as superior to every work of a similar description, whether antecedent or subsequent in date; and declared, that, if enlarged to such an extent as to comprehend the advanced state of science, without departing from the original

* "The *Rev.* William Henshaw," writes Dr. Clarke,—the first occasion on which he gives this title to a Methodist preacher, in the narrative of his own life.

plan, it would be infinitely preferable to the very voluminous works which have since been published. His Hebrew studies were greatly promoted by the acquisition of Leigh's Critica Sacra, and still more by an early sight of Dr. Kennicott's edition of the Hebrew Bible, for which he was indebted to the author's sister, a resident in Plymouth Dock. From this laborious work he derived his first knowledge of biblical criticism.

A choir of singers, which had been formed in Plymouth Dock, gave some trouble to the officers of the chapel and of the society. The trustees having refused to accommodate these musical persons with a certain seat upon which they had fixed their choice, but which had been previously engaged by a private individual, they secretly agreed that they would cease to sing, still, however, attending in the pew assigned them, which was in one of the best situations in the chapel. When Mr. Clarke, who was the preacher, gave out the hymn, he waited for the singers to begin; and, as they were silent, he, imagining that they had not heard the page, repeated the announcement. Still they kept silence; and Mr. Clarke was obliged to raise the tune, the congregation taking up the strain. The same process was repeated when the other hymns of the service were given out. Mr. Clarke saw that the members of the choir, which, he informs us, comprised some skilful musicians, and, what is more difficult to believe, some sensible and pious men, were dumb by contumacy; but it was not till he had conversed with the trustees, that he learned the reason why they had thus resolved that "Almighty God should have no praise from *them!*" This "ungodly farce" being repeated, the trustees provided themselves with a person to raise the tunes, and so the choir were outgeneralled. "The liveliness and piety of the singing," says Dr. Clarke, "were considerably improved; for now, the congregation, instead of listening to the warbling of the choir, all joined." Nor was this the only occasion on which Mr. Clarke had reason to doubt the propriety of forming choirs of singers in Methodist chapels. He has declared that he never knew an instance in which they did not make disturbance in the societies. He was opposed to every thing which had a tendency to convert the congregation into

mere listeners to the singing. For this reason, and probably because of the unnecessary expense, he strongly objected to the introduction of organs into Methodist chapels, an innovation on the original simplicity of Christian worship which is now of nearly every-day occurrence. But certainly the choirs of singers, the fiddlers, &c., are the greater evil of the two. "Many scandals," observes Dr. Clarke, "have been brought into the church of God by choirs and their accompaniments. Why do not the Methodist preachers lay this to heart?" The fact is, that different opinions exist upon this subject. Some who have a taste for music, perhaps, and also a taste for worldly show, are willing to patronise the system of theatrical singing in places of worship; and thus it happens, that, even in the present day, in many chapels such exhibitions frequently occur. Very recently, we heard of a young female singing solos in one of the chapels of a London circuit! It would be better to imitate the Friends, and forswear singing altogether, than to permit the recurrence of such scenes as this.

Mr. Clarke appears to have derived many advantages from the society of his senior colleague, Mr. Mason, who, judging from the manner in which he speaks of him in his Letter to a Preacher, and in the character of him, which, upon his death in 1810, he drew up at the request of Conference, was, as a Methodist preacher, a remarkable man; for he was extensively read in general and ecclesiastical history, and was well versed in anatomy, medicine, and natural science. In botany he greatly excelled, having formed large collections, of which one of English plants was particularly complete. Notwithstanding these attainments, he never neglected his ministerial duties, but laid every thing under contribution to his theological studies. "From him," says Dr. Clarke, "I learned how to demean and behave myself, in civil and religious society." He died at the age of seventy-eight, residing at West Meon, in Hampshire, some years before his death. Dr. Clarke was of opinion, that, in the course of nature, he might have lived at least ten years longer, had he not adopted a milk diet, which, as he was

tall and strong-boned, failed to clothe him with sufficient flesh. He presented to his friend Clarke a Hortus Siccus, in forty-three volumes, octavo: as for his fossils, minerals, and plants, they were scattered and lost.*

The Society in Plymouth would have gladly retained Mr. Clarke a second year; but it was ordered otherwise. Mr. Robert Carr Brackenbury, a Lincolnshire gentleman of fortune, who ranked as a Methodist preacher, had lately established his family in the isle of Jersey, where, as in the other Norman Isles, he had preached with some success; and, at the Conference of 1786, he applied to Mr. Wesley for an assistant preacher. Mr. Clarke, having some knowledge of the French language, was appointed.

This appointment was made without his approbation,

* From this excellent man, Mr. Clarke had a striking anecdote, which he has related, concerning quack medicines. A man and his wife, members of the Methodist Society in Portsmouth, became addicted to the use of Godfrey's Cordial. They took it to cure some little disorder of the stomach; and it operated so comfortably, that they resorted to it on every occasion of the slightest pain in that region. In process of time, ordinary doses had no effect; and so rapidly did the habit grow upon them, that "scores of pounds" were expended in maintaining it, and, money failing, furniture followed, until, reduced to absolute want, they were driven to the poor-house. Their fellow-members of the Methodist Society, compassionating their unhappy condition, the rather because they themselves seemed to be penitentially sensible of their past error, proposed a collection for their relief; and a considerable sum was raised, by means of which they were set up in a respectable shop. For some time their affairs prospered, and they maintained their steadfastness: but, at last, the wife, feeling or apprehending a return of her old complaint, suggested the propriety of resorting to its ruinous remedy. Her husband resisted; but she thought that sad experience would prevent them from abusing so *valuable* a compound. She triumphed—the cordial re-appeared—their love of it returned in full force, and their lives were ended in the workhouse. Such is Godfrey's Cordial, and such are a heap of other mixtures with still more specious names—no better than spirits in disguise. It would be easy to show, that these medicines so called have accomplished the ruin of many infatuated persons, and that they are, in every respect, vile impositions; but, as Dr. Clarke has suggested, "the iniquity is licensed by the state;" nor can we be surprised that a Government which tolerates Sunday newspapers, for the sake of the stamp-duty, should be willing to derive revenue from "infernal composts" which "are destroying the lives and morals of the subject!"

and he never became thoroughly reconciled to it. In his correspondence with Mr. King, his colleague in Plymouth, these facts appear evident. His zeal was ambitious of a more extensive sphere of labour; and he had, besides, considerable doubts as to the fairness of the manner in which his appointment had been brought about. "I have much work to do," he wrote under date of Guernsey, Feb. 22, 1787, "yet I could do more were I in a more enlarged sphere." Concerning his appointment, he added, "I am induced to scruple my appointment as the immediate result of the Divine counsels. Had Mr. Wesley appointed me, it is probable I should have had little doubt; but I have been credibly informed by Mr. Day, that Mr. Wesley had no hand in the affair." Now, of the circumstances of his appointment, we are unable to add any thing to what has been already stated, excepting the account of Mr. Moore, who says, "I was employed by Mr. Wesley to write to him, and especially when he was sent to the islands of Guernsey and Jersey. By Mr. Wesley's desire, I wrote to him the letter by which he was sent thither, and likewise assured him in it of Mr. Wesley's friendship, and that, if any thing was needful to enable him to go on comfortably, he should let me know." This, however, throws no light upon the cause of Mr. Clarke's complaints. Though it is evident from his letters to Mr. King, in which he speaks much of the severity of his trials, temptations, afflictions, and privations, that he continued to regret those associations and engagements from which he was removed, yet his mind was brought into a submissive frame. He was, in fact, the subject of contending feelings. While, as he stated, he neither murmured nor repined, was far from desiring to leave his station, was heartily willing to stay, whatever privileges he might be obliged to relinquish, so long as God might see meet to detain him, and while he was devoutly thankful for the prosperity of his mission, still we find him careful to add, that his success in Guernsey was no proof that his labours would not have been prospered "more abundantly in a situation where he would have had ten times the ground to sow the seed of life in." Therefore, Mr. Everett's remark, that

"England being too circumscribed, he visited the islands of the sea," is as far from being correct in sentiment, as in geography. The loneliness of his position, and his unparticipated responsibility, particularly oppressed him; "Before," he says, "having two or three preachers always with me, we all shared the labour and concern. I had less burdens to bear; but here, I may truly say, I stand alone; every load falls on my shoulder, very incapable of bearing it. But this," he adds, recovering his truly missionary tone of feeling, "shall work eventually for my good. Never did I so comprehend what is implied in watching over souls, as I do now. My feelings are so increased, and my concern so deepened, to get eternal souls brought to, and kept with Jesus, that any backsliding among the people is a sword to my soul, and gives me some of the most poignant sensations." Such was his devotedness, that it was impossible to lay his discontent to any other account than that of a most grasping desire to be useful. "My conscience," he observes, in this high strain of pious ardour, "acquits me of a desire even to write a letter, which is not necessary, or for the glory of God: for I find that in this, as in every other respect, it is full time to have done with all trifling." Through the sympathetic interference of Mr. King, who, as we have seen, was made the depositary of his inmost feelings, his discontent became known to Mr. Wesley. Of this step Mr. Clarke by no means approved; but yet he interpreted it as an evidence of his friend's affection. Whether Mr. Wesley had any part in the original appointment or not, he took a view of the case in which prudence and affection were remarkably combined. Writing to Mr. King, from Athlone, in Ireland, under date of April 21, 1787, he said, "Adam Clarke is doubtless an extraordinary young man, and capable of doing much good. Therefore, Satan will shorten his course, if possible; and this is very likely to be done by his still preaching too loud or too long. It is a sure way of cutting his own throat. Whenever you write, warn him of this; it may be he will take advice before it be too late. He may have work enough to do, if he add the isle of Alderney to those of Guernsey and

Jersey. If you have a desire to go and be with him, you may, up to the Conference. At that time, I expect they will have both work and food for another labourer." Thus wisely did that great man determine the case—converting the very grounds of his protegé's dissatisfaction into a reason for his stay; and yet, at the same time, with a rare indulgence, permitting his friend to go over and console him. Whether Mr. King availed himself of this permission or not, does not appear. From one of Mr. Clarke's letters to him, however, it would seem as if he had got rid of the conflict of feeling which had been agitating his breast. "Here," he says, "I am determined to conquer and die: I have taken the subsequent passage for a motto, and have it placed before me on the mantel-piece." He referred to a Greek sentence, the meaning of which is, "Stand thou as a beaten anvil to the stroke; for it is the property of a good warrior to be flayed alive, and yet to conquer."* This was the motto of Dr. Clarke's life. But we are anticipating the current of our story. To return.

While Mr. Brackenbury was making some necessary preparations, Mr. Clarke paid a visit to his brother, who was in practice at Maghull, near Liverpool. During this visit, he formed a Methodist Society in the place. Returning towards Southampton, where he was to embark, he called at Trowbridge, in Wiltshire, where he had several kind friends, but one dearer than all. Ever since he left the circuit, he had corresponded with some pious young ladies of the name of Cooke, on general subjects. The letters of Miss Mary Cooke, however, had made a stronger impression than those of her sisters; and, during the flying visit which we are describing, a more intimate acquaintance sprang up between them, which, as we shall hereafter see, ripened into marriage.

Mr. Clarke arrived at Southampton at the time appointed; but Mr. Brackenbury was detained in England a fortnight longer, which period Mr. Clarke divided between Southampton and Winchester. He spent a good

* This appears to have been a favourite motto with the Rev. Samuel Wesley, the Rev. John Wesley's elder brother.

deal of his time in the cathedral of the latter place, where he saw the chests containing the indiscriminate remains of our ancient kings; and several series of reflections which are recorded as having occupied his thoughts during this brief interval of leisure, evince that his mind was actively engaged, and that on the most useful subjects. At length Mr. Brackenbury had completed his arrangements, and they sailed for Jersey, where they arrived on the 26th of October, 1786. It was agreed between them, that Mr. Clarke should go to Guernsey, where he procured a large warehouse, at a place called Les Terres, in which he preached in English, besides preaching night and morning in several private houses in St. Peter's, the principal place in the island. His labours were not confined to Guernsey, but were divided among the other islands; among which he continued three years, labouring and studying incessantly for the good of the people, and not without injury to his own health.

In the spring of 1787, he was attacked from so many quarters, that there was little view of his lingering long, especially as he had been slowly wasting for some months before. The people were greatly alarmed, and proclaimed a day of fasting and prayer, to snatch him from the grave. The severest attack was from jaundice, caused, probably, by a sudden cessation from the use of horse exercise, consequent upon his removal to the islands. When his disorder left him, he was, as he describes himself, " little else (considered abstractedly from my spirit) than a quantity of bones and sinews, wrapt up in none of the best-coloured skins." During the crisis, he resorted to the *Sortes Biblicæ*, to which, in common with Mr. Wesley, he was addicted, and opened upon " I am with him in affliction." During his sickness he wanted for nothing; persons willingly sat up with him day and night; and, to use his own words, " he had much favour in the sight even of the Egyptians." Many months had not transpired since his recovery, when he suffered a relapse, through imprudent exertion in preaching. Not knowing his weakness, having a very large attentive congregation, and being willing to speak for eternity, he exceeded his time, and hurt himself so

much, that he did not soon get the better of it. His imprudence was punished in a very proper manner, considering that, as he had engaged himself to Miss Cooke, he was bound to regard her feelings in his exertions. His sleep was broken by unpleasant dreams, among which was one, to the effect that he had received an epistle from her sister, informing him, that she (Miss Mary) was dead, and enclosing an oration which had been delivered at her funeral. So much was he perplexed by these vagaries, that, at whatever time he awoke in the night, he thought it better to arise at once, than to run the risk of further annoyance. But this was not the way to recover his health. During one of his illnesses, a soldier came to see him. Looking into his face pitifully, and saying, "I heard you was sick," he sat down in a chair, and melted into tears. And yet he was a soldier! This man had been a slave to drunkenness. One morning, having got drunk before five, he had strolled out to Les Terres, where Mr. Clarke was preaching, and was deeply convinced. "After preaching," says Dr. Clarke, "he took me by the hand, and with the tears streaming down his cheeks, betwixt drunkenness and distress, said, 'Oh, Sir, I know you are a man possessed by the Spirit of God.' He went home; and, after three days' agonies, God, in tender compassion, set his soul at liberty."

In one of his visits to Jersey, he met with some deeply experienced Christians, compared with whom he found himself but a very little child. Two females, one old, and the other young, were the most remarkable. Of these persons, he gives an account, which should stimulate private Christians to emulation, showing, as it does, the advantage which religious teachers may derive from the personal example of those to whom they have to minister. "The elder," he observes, in a letter to Miss Cooke, "seems to possess all the solemnity and majesty of Christianity. She has gone, and is going, through acute corporeal sufferings; but these add to her apparent dignity. Her eyes, every feature of her face, together with all her words, are uncommonly expressive of the word ETERNITY, in that importance in which it is considered by those whose minds

are devoted to deep reflection. To her I put myself frequently to school, during my short abode in the island, and could not avoid learning much, unless I had been invincibly ignorant, or diabolically proud. The latter seems possessed of all that cheerful happiness and pure love which so abundantly characterise the Gospel of Christ. Peace, meekness, and joy, judiciously immingled by the sagacious economy of the Holy Spirit, constitute a glorious something, affectingly evident in all her deportment, which I find myself quite at a loss to describe. Two such I know not that I have before found: they are indeed the rare and the excellent of the earth."

In the Norman Isles, he was able to devote more time to study than in any of his former circuits; and, being free from his improvident vow, he resumed the perusal of Greek and Latin works. When he had recovered a little of his lost knowledge of the former, he began to read the Septuagint version of the Old Testament, for the purpose of noting its variations from the Hebrew text, with which he was tolerably well acquainted. He continued the reading of this ancient version, without the help of which, besides that it cast much light on the Hebrew text, it would have been nearly impossible to gain any proper knowledge of the Bible, till he had reached the end of the Psalms, noting down in a book, which was afterwards unfortunately lost, the most important differences between it and the original text. His opinion of the value of the Septuagint, was always very high; and he attributed the outcry against it to a misunderstanding of the question, and of the circumstances of the case. These profound studies were much hindered by the scantiness of his library, except when he was in Jersey, where there was a public library, which contained, besides other excellent works, a copy of Walton's Polyglott. A perusal of the Prolegomena led him to acquire some knowledge of the Syriac and Chaldee. To the latter he was introduced by Dean Prideaux's Connections; to the former, by Walton's Introduction to the Oriental Tongues, and Leusden's Schola Syriaca; and, when to these he had added a knowledge

of the Samaritan alphabet, he was able to collate the original texts in the Polyglott, in the Hebrew, Samaritan, Chaldee, Syriac, Vulgate, and Septuagint. In the Arabic, Persian, and Ethiopic, he despaired of making any progress without a teacher. All the time that he could spare was spent in the manner which we have described; but, as he had not always the opportunity of resorting to the St. Helier's library, he began earnestly to covet the possession of a copy of the Polyglott. He had no means of gratifying this desire; but, as he believed that it was God's will that he should cultivate his mind by biblical studies, he entertained a confident hope that the work would, in due time, be providentially given to him. That he made his wishes and his hopes public, would appear from the fact, that a preacher's wife dreamed one night that some one had made him a present of a Polyglott. The announcement of this dream led him to reiterate his confidence in God respecting the subject of it; and, in a few days, he received a letter "containing a £10 bank-note, from a person from whom he never expected any thing of the kind." "Here," said he, on discovering the valuable enclosure, "is the Polyglott!" and he wrote to a friend in London, who purchased for him a copy of Walton, the price of which was "exactly ten pounds." To this timeous act of liberality, and to the equally remarkable discovery of the half-guinea, which, as the reader remembers, was devoted to the purchase of a Hebrew Grammar, Dr. Clarke often gratefully referred, as special cases of providential goodness, and as having laid the foundation of his prodigious acquirements in Oriental learning and biblical literature; and, viewing them as direct gifts from God, he was stimulated to greater diligence in the studies which they facilitated.

The following epistolary account of his miscellaneous literary pursuits at this time is interesting, and evinces that he had indeed "entered into the spirit of study:"—"I yet pursue my old, and have made some additions to my former plan. French certainly must not be entirely forgotten. The Septuagint I cannot persuade myself to relinquish. My esteem for it rather increases. The writing

of occasional notes I must continue, though, perhaps, none will think them worth reading but myself. Occasional reading and translating take up some more time; and the book which I have to translate for Mr. Wesley* (which I have not yet begun), must come shortly; and this, I think, will hardly leave me time to take my food. Again, philosophical researches have not a slender part of the day and night. My spirit has lately got more latitude and longitude than it ever had before. The earth does not now content it. Though it knows but a trifle of that, it must needs understand the heavens, and call all the stars by their names. Truly I do find an ability for speculations of this kind, which I never had before; but I am shackled, — perhaps it is well so, — I have not glasses to perform the lucubrations I would. I own this may be an error; but I do indeed find this is n ot a barren study to my mind. My soul is thereby led to the Framer of unnumbered worlds; and the omnipotency of my Redeemer appears illustriously stamped on the little out of the almost infinite, which I am able to view."

* What was this?

CHAPTER IV.

In the year 1787, a short time after the correspondence with Mr. King, already spoken of, Mr. Wesley, attended by Dr. Coke and Mr. Bradford, visited the Norman Isles, when Mr. Clarke, who was perhaps beginning to feel the impatience of a lover, obtained leave to return with him to England. Mr. Wesley, having appointed to be in Bristol on a particular day, engaged a passage for himself and his fellow-voyagers in a Cornish vessel. When they sailed, the wind was fair; but, having gradually died away, it sprang up in an opposite quarter. Mr. Wesley, who was below, being apprised of this circumstance, proposed prayer; and, after each of his three companions had offered up his petitions, he followed in a prayer which Dr. Clarke describes as "more the offspring of strong faith than of mere desire." On rising from his knees, he quietly resumed the book which he had been reading, making no remark. Mr. Clarke returned to the deck; when, to his great surprise, he found the vessel in her proper course, and running before a smart breeze at a rate which speedily brought them to the desired haven. Mr. Wesley's own account of this circumstance is so characteristic that it deserves to be given:—

"In the morning, Thursday (Sept. 6, 1787), we went on board with a fair moderate wind. But we had but just entered the ship when the wind died away. We cried to God for help: and it presently sprung up, exactly fair, and did not cease till it brought us into Penzance Bay."

Upon this remarkable occurrence, Dr. Clarke has made the following comment:—

"Mr. Wesley was no ordinary man: every hour, every minute of his time, was devoted to the great work which God had given him to do; and it is not to be

wondered at that he was favoured, and indeed accredited, with many signal interpositions of Divine Providence. Mr. Clarke himself has confessed that, high as his opinion was of Mr. Wesley's piety and faith, he had no hope that the wind, which had long sat in the opposite quarter, and which had just changed in a very natural way, would immediately veer about, except by providential interference, to blow in a contrary direction. There were too many marked extraordinary circumstances in this case, to permit any attentive observer to suppose that the change had been effected by any natural or casual occurrence."

Mr. Clarke accompanied Mr. Wesley as far as Bath, whence he proceeded to Trowbridge, the residence, as we have seen, of his intended bride. Miss Mary Cooke, the eldest daughter of Mr. John Cooke, clothier, appears to have been a young lady in every respect suited to contribute to the happiness of Mr. Clarke. Their union was founded on the solid basis of religion; but it was not accomplished without difficulty. Dr. Clarke remarks, that "their connection was too good and holy not to be opposed;" and yet it does not appear, that the opposition, however unreasonable, proceeded from persons averse to holiness and goodness. The most formidable opponent was the lady's mother, who, though she could not but approve of Mr. Clarke, was unable to reconcile her mind to his wandering and uncomfortable mode of life. The other opponents were friends or more distant relations, whom Dr. Clarke upbraids with being Methodists, and whose objections were similar to Mrs. Cooke's. Their opposition he stigmatizes as "unprincipled," probably referring to the means which they adopted to render it available, rather than to the grounds upon which it rested. They are accused of having so prejudiced Mr. Wesley by "false representations," that he threatened Mr. Clarke with excommunication "if he married Miss Cooke without her mother's consent." The lovers then laid their case before him: he became the judge between both parties, and, at last, after he had heard all that could be said on either side, and had obtained from Mrs. Cooke a promise not

to resist the union of her daughter with the man of her choice, that union was brought about, though not till a year had expired since the first agitation of the question.

Leaving the question of his marriage to Miss Cooke in the state described above, Mr. Clarke returned to his post. Before embarking at Southampton, which he did at eight in the morning, several persons, chiefly Dissenters, entreated him to give them a sermon before he departed. He consented; and, as he relates the fact, "the Lord gave him much liberty to expose, and power to shake, the sandy foundation of spiritual stillness, consisting of hopes, trusts, conjectures, and possibles, on which several had been building their expectation of glory." He did not sail till two, when he was escorted to the boat by several of those who had heard him preach, and who "wished him more blessedness than their tongues were capable of expressing." During the voyage, the Sabbath transpired, on which day he had reason to reprehend the conduct of some of his fellow-voyagers. There were on board some military officers, and other gentlemen, so called, who began to swear, when Mr. Clarke silenced them by his reproofs. By and bye, they ventured to sing songs. This also he immediately remonstrated against; but of its impropriety they were not so easily convinced. A long altercation ensued; but, in the end, he was enabled to confound them all, and they desisted. Presently, however, they renewed their singing with double vigour, when, stepping up to them upon the quarter-deck, in a commanding voice, he charged the chief of them, "in the name of the living God, to be silent," adding, "I will not suffer such profanation on the Lord's-day." The gallant songster asked him, "What authority he had, and who he was?" and, being promptly answered, that he was a servant of Jesus Christ, and spoke by the authority of God, the singing was abandoned; and, as the Doctor quaintly has it, "the devil had not the honour of a single verse during the remainder of the Sabbath."

Mr. Clarke's marriage, which produced the happiest results, took place on the 17th of April, 1788. Six sons and as many daughters were the fruit of it; and three of each

sex, together with their aged mother, are still living. One of Mrs. Clarke's sisters, who have been already introduced to the reader, was united to the late Mr. Butterworth, M. P., who acquired a considerable fortune as a law-bookseller, and was a truly benevolent and holy man; and the other, to Mr. Thomas, a pious clergyman in Wales.

A week after marriage, Mr. and Mrs. Clarke sailed to the Norman Islands. While here, he had his share of persecution. One Sabbath-day, he went to preach at La Valle, a part of Guernsey which, at high water, was surrounded by the sea, and attainable only by a sort of causeway. He was accompanied by three gentlemen, two of whom were naval officers, — the whole party being mounted. They found the avenue to the causeway in the possession of an unruly multitude, with drums and horns, and other weapons more strictly offensive. Avoiding the usual road, they forded the water at some distance from the causeway; and Mr. Clarke had nearly finished his discourse before the mob arrived to molest him. As soon as they appeared, his gallant companions forsook him and fled; and his bridle was immediately cut to prevent him from galloping after them. He then dismounted, and, gaining an eminence, proceeded to address them. The drums and the horns ceased; and, with the exception of a few stone-throwers in the outskirts, who, however, were not permitted to hit their mark, the multitude gave him a respectful hearing; and, after detaining him about an hour, dismissed him without further molestation.

In Jersey, he suffered a more serious attack. Several hundreds of persons, well armed and desperate, surrounded the house in which he was preaching. It was a wooden building. Their aspect was so menacing, that all the congregation, excepting the members of Society, who amounted to thirteen persons, fled from the house. The mob now declared their resolution to pull down the house, and bury the inmates in the ruins. Mr. Clarke continued his address; and, while he was exhorting his little audience to trust in the delivering power of God, a pistol was presented at him through the window, and

twice missed fire. Perceiving that some with iron-crows were sapping the foundations of the house, Mr. Clarke resolved that he would surrender himself to the mob, in order to save his hearers from their fury. They entreated him to remain; but, followed by a stout young man, who volunteered to accompany him, he sallied forth. As he left the door-way, he encountered a tremendous volley of stones and dirt; but, without shrinking, he walked steadily onward; and the mob, either ignorant of his person, or paralysed by his courage, or actually restrained by Divine power, became suddenly silent and inert, making a way for him through their midst, without attempting to do him the least harm. The people who remained behind were likewise permitted to retire unmolested; but no sooner had they escaped, than the dogs returned to their vomit, and the re-awakened fury of the mob was wreaked upon the windows and the roof of the empty house. It seems that their original design was to throw Mr. Clarke into the sluice of an overshot watermill, by which he would, of course, have been crushed to death. The curious reader will find a more particular narrative of this singular occurrence in Dr. Clarke's note on Luke iv. 30, where, under the denomination of a missionary, he adduces his own escape as parallel to that of our Saviour, with regard to whom we are informed, that, when the furious Nazarenes had "led him unto the brow of the hill whereon their city was built, that they might cast him down headlong, he, *passing through the midst of them*, went his way."

Nothing daunted by his previous reception, on the next Sabbath Mr. Clarke went to the same place. The assembled mob evincing a disposition to tumult, he demanded a hearing, which was granted by the leaders. He then delivered to them the following address, the manliness of which, besides certain characteristic touches, will be a sufficient apology for its introduction here: —

"I have never done any of you harm; my heartiest wish was, and is, to do you good. I could tell you many things by which you might grow wise unto salvation, would you but listen to them. Why do you persecute a man who never can be your enemy, and wishes to

show that he is your friend? You cannot be Christians, who seek to destroy a man because he tells you the truth. But are you even men? Do you deserve that name? I am but an individual, and unarmed; and scores and hundreds of you join together to attack and destroy this single, unarmed man! Is not this to act like cowards and assassins? I am a man and a Christian. I fear you not as a man: I would not turn my back upon the best of you, and could probably put your chief under my feet. St. Paul, the Apostle, was assailed in like manner by the heathens: they also were dastards and cowards. The Scripture does not call them men, but, according to the English translation, certain lewd fellows of the baser sort, or according to your own, which you better understand, *Les batteurs du pavé — la canaille.* Oh! shame on you, to come in multitudes, to attack an inoffensive stranger in your island, who comes only to call you from wickedness to serve the living God, and to show you the way which will at last lead you to everlasting blessedness!"

This was a much better method of proceeding than Mr. Hampson's appeal to physical force.

But Mr. Clarke had not yet done with persecution, or, rather, it had not yet done with him. The common people had no sooner begun to hear him gladly, than a magistrate collected a mob of his own, amongst whom was the drummer of the local regiment. This fellow, acting under the instructions of the justice of the peace, pulled Mr. Clarke down from the place where he was praying (it was in the open air), and delivered him up to the crowd. Abused by the mob, and sometimes beaten with the drummer's sticks, he was marched out of the town (St. Aubyn) to the tune of the Rogues' March. From the hurts received on this occasion, he did not recover for some weeks; but, by his firmness, moderation, and perseverance, he tired out all his persecutors, and at last pursued his labours without any opposition.

In the winter of 1788, Mr. Clarke very narrowly escaped falling a victim to the soporific effects of intense cold. The weather was unusually severe, and numerous snow-drifts had made travelling very dangerous. Ac-

companied by the intrepid young man who formerly volunteered to share his dangers when exposed to the fury of the mob, Mr. Clarke set forth to preach in the town of St. Aubyn. They were constrained to follow the sea-mark, often, indeed, walking in the water, to avoid the snow-drifts upon the sands; the wind, at the same time, blowing bitterly, with snow and sleet. When they arrived, Mr. Clarke preached, although exceedingly wet, benumbed with cold, and exhausted with fatigue. They were obliged to return, immediately after preaching, to St. Helier's; the snow having much increased in the interim, as well as the boisterous severity of the weather. Without having had any refreshment, they retraced their steps; when, at length, Mr. Clarke, who had walked unsteadily and faintly for some distance, began to feel a sense of drowsiness steal over him; and, addressing his companion, he said, he could go no further until he had had a little sleep. He would have lain down upon one of the snow-drifts; but the young man expostulated with him, declared to him, that, if he should lie one minute only, he might rise no more; and, bidding him hold by his arm, encouraged him to proceed. Mr. Clarke, upon whom the deathly torpor was increasing fast, answered by attempting to throw himself upon a snow-drift, which appeared to him more inviting than a bed of down; when Francis (for that was his companion's name), resorting to physical force, pulled him up, and continued dragging him and cheering him, until, with great labour and difficulty, he brought him to St. Helier's. This excellent young man lived afterwards in London, where Mr. Clarke met with him in circumstances which afforded him an opportunity, eagerly embraced, of showing his grateful remembrance of the deliverance just related. Francis, who was a joiner, had been reduced by sickness, and by the death of his wife, to a state of insolvency, and had been thrown into prison. Mr. Clarke, hearing of the circumstance, had the satisfaction of paying the debt, and restoring his faithful friend to his motherless children.

Mr. Clarke was the first Methodist preacher that visited the Isle of Alderney, to which, as we have seen,

he was stimulated by Mr. Wesley. When he announced his design, it was reported, that, if he ventured to preach there, the Governor would banish him to a rock in those seas, upon which rock there is a light-house; and, though this report nothing shook his own resolution, it alarmed his friends, and deterred the masters of vessels from taking him; thus in various ways throwing hindrances in his path. Eventually, however, he secured a passage (in a smuggler's boat), and, after a dangerous voyage, landed upon Alderney. He had no acquaintance there, and did not know whither to betake himself, until he remembered our Lord's direction to the first evangelists, "Into whatsoever house ye enter, first say, Peace be to this house;" and, in a subsequent verse, "in the same house remain, eating and drinking such things as they give you." Adding to his faith courage, he gained the town, and, observing a cottage, immediately yielded to a strong inclination which he felt to enter it, uttering, as he passed the threshold, the evangelical salutation. When the inmates, an aged couple, understood his errand, they bade him welcome to their choicest food, to a lowly chamber, and, best of all, to the use of their house for preaching. His diet, however, was miserably restricted. The war, which then prevailed, had cut off the usual supplies of food, for which the islanders depended upon France; and, as Mr. Clarke's scruples against swine's flesh were already so great that he would on no account eat it, there remained for him nothing but eggs, butter, and biscuit. As he has stated, he discovered an old frying-pan, deeply incrusted with rust, in which, when he had made it tolerably clean, he fried his eggs, swimming in the melted butter. This fricasee, with hard biscuit, constituted his usual diet during his stay upon the island. Before he left it, he had the opportunity of getting better fare, at better houses; but, holding the words of our Lord, which had occurred to his mind on landing, in the light of an injunction, he scrupled to avail himself of other hospitality. This, it must be owned, was a rather rigorous interpretation of Scripture. But to return. As soon as he had first refreshed himself beneath the lowly roof of those whom he thus viewed as

his providentially appointed entertainers, he resolved to lose no time, and desired them to make it known, that he would preach that evening; and a multitude came together, to whom he proclaimed the glad tidings of the grace of God. Such was the effect, that the people could hardly be persuaded to retire, though he promised to preach to them again on the morrow.

He withdrew to his chamber; but, before he had been half an hour in bed, his hostess came and entreated him to rise and preach again; for that several of the gentry, including a justice of the peace, desired to hear him. He obeyed the summons with alacrity; and, though necessarily much exhausted, preached to another housefull for the space of an hour, "receiving (as he writes to Mr. Wesley) peculiar assistance from on high." At the conclusion of his discourse, he informed them of his motives and design in visiting their island; when the justice of the peace, after many civilities, desired to see the book out of which Mr. Clarke had been preaching. Having looked over it attentively, he asked several questions, to which he received, as it would appear, satisfactory answers. The probability is, that he was in doubt whether the sermon was original and extempore, or merely read from a book; for the island clergyman was in the habit of substituting the reading of Ostervald's Reflections for discourses of his own. The congregation then dispersed; and Mr. Clarke, who had surely earned the privilege, was permitted to enjoy his night's rest without further interruption.

The next day a constable came to him during dinner; not with hostile intent, but on the behalf of a magistrate, to solicit him to preach immediately in the Governor's storehouse. He went without delay, and, after a short interview with the gentleman who made the request, was introduced to an audience composed chiefly of genteel persons, but comprising also several sailors, smugglers, and labouring men. He showed them, that "the (scripturally) righteous is more excellent than his neighbour," and was heard with deep and patient attention by all, except an English gentleman who left the place in the midst of the discourse.

On the following Sabbath, he accepted an invitation to preach in the English church; and, in the evening of the same day, he addressed a great number of the principal inhabitants, and of official persons, in a large warehouse. The good effect of his labours was visible on several occasions; but, when he announced his intention to return to Guernsey, they were very unwilling to part with him. They had need, they said, of such preaching and such a preacher; and they wished he would stay permanently with them. But with this request he could not comply; and, without doubt, he had greater work to do. When he left them, however, he strove to soothe their regret by promising to send them a preacher shortly: for, contrary to the report which had been circulated in Guernsey, there was no opposition to the preaching of the Gospel; and, as for the clergyman, he consoled himself with the belief, that the Methodist would be no more successful than a Quaker, who had preached there a few years before, without making a single convert. Since the period when Mr. Clarke visited the Isle of Alderney, a Methodist chapel has been built upon it, a resident preacher appointed, and many souls have been converted by means of the Methodist preachers, both French and English.

On his return from Alderney to Guernsey, Mr. Clarke narrowly escaped shipwreck. At the appointed time of embarkation, the wind blew a hurricane; but the captain was determined to sail. The vessel had not been long under weigh, when destruction seemed to be inevitable. Mr. Clarke took his stand at the bulk-head, whence he could see every thing around him. "And what think you," he asks, in relating the occurrence, "I saw clearest? Why, the awful aspect of death impressed on every thing." A sensation, unusual to him, sunk his soul. "Alas!" thought he, "and am I indeed afraid of death? Is this the issue of matters with me? Lord Jesus, into thy hands I commit my spirit! on the infinite merit of thy blood, I rest my soul!" Immediately, all was calm within him. The vessel was now fast wearing towards a range of dreadful rocks, which there seemed no prospect of avoiding, as she would not any longer answer

to the helm. In a few moments, a cry more dreadful than that of fire at midnight, issued from all quarters, "Cut away the boat! the vessel is lost!" The people on the pier of Alderney (which was not far distant), seeing the danger, and believing the loss of the vessel certain, got out a boat with four strong men, to try to save the lives of the passengers and sailors. At this crisis despair sat upon every face, save those of a captain of Foot and Mr. Clarke. They were unmoved, and waited to meet their fate with firmness. "But," says the pious Doctor, "in the moment when a dreadful rock within two or three yards of our lee-bow, took away the last grain of hope, God, who sits above the water-floods, by an unseen arm hove the vessel to leeward: she past the rock within a hair's-breadth, answered once more to her helm, and from the lip of eternity we escaped into the pier!" But the danger was not yet overpast; the desperate captain of the vessel would go out again! Mr. Clarke's first thought was, that, as God had saved his life once, it would be tempting his providence to expose it a second time; and he was on the point of taking a boat, and going on shore, when it occurred to him that such a course might reflect dishonour on the religion he professed and the sacred character he bore. If all should go out again, excepting him, it might be reported that the Methodist preacher was afraid of death, and that his boasted spiritual evidences of salvation did not free him from its power. These reasons changed his plan; and he resolved, "in the name of Jesus," to repeat the venture. The passage was extremely rough, the sea every minute washing over the vessel; but, notwithstanding all, she arrived safe at Guernsey before five in the afternoon.

The time was now approaching, when he should depart finally from these interesting islands, in one of which, Guernsey, he had had the satisfaction of erecting a commodious chapel, and of seeing it regularly filled by a respectable congregation. The islanders, in general, had shown him great kindness, notwithstanding some acts of persecution, which, however, were peculiar to Jersey; and the number of his friends included many

of the principal inhabitants. Above all, several were converted to God, and became patterns of piety.

But the friendship of the rich was not uniformly steady. In their case the seed fell upon stony places; and, though, from the scantiness of the soil, it speedily sprang up, yet the sun had no sooner risen than these fine-looking plants were scorched, and, having no root, withered away. For, though, in the first instance, his rich hearers were so captivated by his preaching, that they offered to provide handsomely for him if he would confine his labours to them, yet, no sooner did persecution show itself, than, one after one, they fell away; and, though they did return, it was not till the cause of their secession had disappeared. The poor, however, maintained their stedfastness; and, among them, the word proved like seed falling into good ground, and was in different degrees productive.

The account which Dr. Clarke has left behind him of his residence in the Norman Isles, contains some startling statements concerning the fertility of Jersey and Guernsey; but, as we have reason to believe that mistakes were made, either by the Doctor himself, who penned his report at an advanced period of life, or by his editor, we think it prudent to refrain from entering into the particulars. Suffice it to say, that the islands in question are remarkably productive in fine fruits and in other vegetables. If, however, Dr. Clarke was justified in saying, that he and his lady, on their return to England, found the finest peaches and nectarines no better than good turnips, as compared with fruits of the same kinds in those islands, the gardeners of those days must have been no better than the rude cultivators of a turnip-field, as compared with their intelligent and industrious successors of the present day. But the Doctor was sometimes betrayed into hyperbolical description as well as into paradoxical argument.

In July, 1789, he bade farewell to the Norman Isles; and, leaving his wife, and his son John, an infant of six months, at Mr. Cooke's, at Trowbridge, he proceeded to the Conference in Leeds, when he was appointed to Bristol. About this time, his health

was so much impaired, that Mr. Wesley expressed a fear lest death should deprive the ancient society of that circuit of his services. The pernicious effects of study and confinement in the islands were added to those of a severe cough, which originated some years before, through sleeping in a damp bed at Beeralston. Nor did his household accommodations in Bristol tend to the restoration of his health. For economy's sake, the apartments of the preachers, in many cases, were built over the chapels. This mode, so prejudicial to health, had been adopted at Bristol; and the noxious effluvia from the breath of so many hundreds of people assembling in the chapel from day to day, made the lodging-rooms above exceedingly unwholesome. Mr. Clarke's health, however, was sufficiently restored to enable him to go through his appointed work, which was very severe; and, though the circuit had not enjoyed much prosperity, he left it in a much better state, whether spiritually or temporally, than that in which he found it.

His own account of his residence in Bristol is widely different from the accounts which he has given of his labours in other circuits. He enters into no details, not even mentioning the names of his colleagues, nor any other place in the circuit than Bristol itself. On this occasion, Messrs. George Wadsworth and Samuel Hodson were his fellow-labourers.

Here, however, he began to reap one advantage which he had not hitherto enjoyed; and that was an easy access to a copious supply of books. It may not be improper, says one, in reference to this circumstance, to mark the wise arrangements of Divine providence, in the situation which he occupied after he had travelled for a few years, as being highly favourable to literary pursuits, in connexion with his great work as a Christian minister. Seven years after he entered upon that work, he was stationed at Bristol; afterwards at Dublin, Manchester, and Liverpool, in succession. In these places he enjoyed mental luxury; he had access to libraries containing books in various languages; he had opportunities of purchasing some and borrowing others; which augmented his rapidly-increasing store in various depart-

ments of literature, and in theology, to which he desired to make all his acquisitions subservient.

Before he left Bristol, indeed, he had formed a considerable library of his own. Mr. Moore, his successor, gives us a lively idea of this fact. Mr. Clarke took him into his study, and showed him his collection, at which he was greatly astonished. "He had many choice books, very choice (says Mr. Moore). I said, 'Brother Clarke, you have a nice collection of books; but what will you do with them? how will you use them? how will you get any thing out of them? Upon our circuits, where we have so much to do, I find it very hard to keep the doors opened that have been opened; and to retain any thing I know of languages. How will you do? What will you do with those books?' He smiled, and said, he would do as well as he could. I mention this to show that there was the beginning of his greatness, and that he had got any thing he had got by redeeming the time; and only by redeeming the time from sleep and meals could he study or get to read."

The Conference of 1790, held in Bristol, was the last in which Mr. Wesley presided. His mind was particularly impressed with the necessity of making some permanent rule, the effect of which should be to diminish the labours of the preachers; for he saw that inordinate exertions were cutting short many useful lives. The senior brethren were assembled in his study, to prepare matters for the Conference, when he proposed that no preacher should preach thrice in one day. This was opposed by several, by Messrs. Mather, Pawson, and Thompson, among others, on the ground, that, unless the brethren continued to preach thrice every Lord's day, places could not be supplied. Mr. Wesley reiterated the argument derived from the loss of life. He was answered by reference to his own example, and the examples of his opponents: for he and they, it was urged, had reached an advanced period of life, notwithstanding the practice which he denounced as so destructive. There was less of reason than of benevolence in the means by which this venerable leader carried his point. For himself, he said, he had been under an

especial Providence; and, besides, he knew better than his brethren how to preach without injuring himself. All this might be very true, and, therefore, might have its force in argument; but, he added, "no man can preach thrice-a-day without killing himself sooner or later: and the custom shall not be continued." In other words,

"Sic volo, sic jubeo: stet pro ratione voluntas."

At this point in the *argument*, the objectors ceased to press him; but, as Dr. Clarke declares, "they deceived him after all, by altering the minute thus, when it went to the press:—'No preacher shall any more preach three times in the same day, *to the same congregation*,' by which clause [the clause in italics] the minute was entirely neutralised." Thus was Mr. Wesley fairly, or rather unfairly, "jockeyed" by his followers, who, however, may be more easily forgiven than if they had outwitted him for their own ease. Mr. Clarke, it would appear, was no party to the fraud (if fraud it was), as the following remarks sufficiently show:—

"He who preaches the Gospel as he ought, must do it with his whole strength of body and soul, and he who undertakes a labour of this kind thrice every Lord's-day, will infallibly shorten his life by it. He who, instead of preaching, talks to the people, merely speaks about good things, or tells a religious story, will never injure himself by such an employment. Such a person does not labour in the word and doctrine: he tells his tale; and, as he preaches, so his congregation believes, and sinners are left as he found them."

Might not some of these strong words be construed into a depreciation of the preaching of Mr. Wesley himself? What is there in the rule, as altered, to prevent a preacher from using the same sermon more than once in the course of the same day, by which, though his physical labour would be no less, he would be relieved in the labour of thinking? Is it not, after all, a question, whether to preach twice in the enormously large chapels which are now so numerous, be not a more laborious task than to preach thrice in buildings of moderate

dimensions? One thing is certain, that few Methodist preachers are justly liable to Dr. Clarke's censure concerning deficiency of earnestness.

Mr. Clarke's next appointment was to a post of honour, evincing the esteem in which he was already held by his brethren: for the appointment originated with them, and not with Mr. Wesley. It was usual to send an English preacher to Dublin, who, in the character of Mr. Wesley's representative, exercised a certain degree of control over the Irish circuits and preachers. Mr. Clarke, though an Irishman, was proposed to fill this office; but Mr. Wesley demurred, on account of ill health: yet, he said, if Mr. Clarke himself consented, he would wave his objection. Now, as it was a rule with Mr. Clarke never to choose a circuit, or object to an appointment,* he went over to Dublin, and arrived there in August, 1790.

He had not been long in the Irish metropolis, before he was attacked with a severe rheumatic affection in his head. This was the effect of entering a newly-built house, before it was dry enough to be safely habitable; but the temporary lodgings from which he had removed were neither comfortable nor convenient. The health of his family suffered little less than his own. But the doctors mistook his complaint for a congestion of the vessels of the brain; and their erroneous treatment, aggravating instead of mitigating the symptoms, exposed his life to double danger. His recovery was slow and imperfect, in consequence of which, his residence in Dublin was but transient. Mrs. Clarke, as well as her husband, was a long time dangerously ill. "We lay in separate rooms," says Dr. Clarke, in one of his letters, "below and above stairs; and, for three weeks, neither of us knew whether the other was alive."

But other circumstances, besides bodily disease, contributed to render his present station any thing but en-

* Some years after this period, when Mr. Clarke's name was mentioned in Leeds, as a preacher very desirable for that circuit, a few remarks, not very favourable to his going, were made by one or two females, who had *very great influence*. This circumstance being reported to the Doctor, he refused to go to Leeds, saying, that he would not be under *petticoat* government!

viable. The Society was rent with disputes. Composed partly of Churchmen and partly of Dissenters, it was agitated by the question of separation from the Church. This foolish topic has at different times much disturbed the peace of the Methodist Societies. In Dublin, however, the disagreement was not so much between the Churchmen and the Dissenters, as amongst the Churchmen themselves. Before Mr. Clarke arrived, Dr. Coke, with Mr. Wesley's approbation, had introduced the Liturgy into the chapel in Whitefriar-street. This was at the time when the use of that formulary was made binding in every case in which service was held in Methodist chapels during Church-hours. The chapel just named could not be opened during the forenoon, except in compliance with this rule; and the effect of its having been closed at that time was, that those who usually assembled there, were dispersed throughout the city — some at church, and, says Dr. Clarke, "many more at different places of Dissenting worship, where they heard doctrines that tended greatly to unsettle their religious opinions; and, in the end, many were lost to the Society." "In consequence of the introduction of the Liturgy," proceeds the Doctor, — in consequence of the chapel being opened during the forenoon, he should have said (for he had just shown us that the Liturgy had charms for only a small portion of the people), "a very good congregation assembled at Whitefriar-street." The Dissenters, it appears, submitted quietly to the imposition of the Church service, the discord lying between Churchmen and Churchmen. The object of both sides was to prevent a separation from the Church: but, while some thought that the introduction of the Liturgy would have this effect, others attributed to it an opposite tendency. Many of the most wealthy and influential members of Society were of the latter party; and they withdrew their countenance and support. In the end, it was mutually agreed to desire the British Conference, for the sake of peace, to abolish the forenoon service; — a desire which, by the way, evinced much more solicitude to avoid a separation from the Church, than to preserve the integrity of the Methodist Society in that place,

and thus to promote the glory of God. Mr. Clarke concurred with those who thought that the introduction of the Liturgy tended to such a separation, "when," as he afterwards believed, "it was the most effectual way to keep the Society attached to the spirit and doctrines of the Church." However, as he "at that time laboured under the same kind of prejudice" with others, he "gave his voice against the continuance of the Prayers, and, at his recommendation, the Conference annulled the service." In these days, when the futility of attempting to preserve a peculiar relationship between Methodism and the Church of England has become obvious to every reflecting mind, one cannot help saying of the decision of the Conference of 1791, "This ought ye to have done, and not to have left the other undone;" for, had the Prayers simply been discontinued, without abolishing the forenoon service in the chapel, the bone of contention would have been removed, and the only real evil fully guarded against; which was, the dispersion of one congregation, or society of people, among various, and, perhaps, heterogeneous assemblies. But Mr. Wesley himself was hardly a more bigoted Churchman than Mr. Clarke. Accordingly, he tells us, that the use of his influence with his brethren as above described, "was the greatest ecclesiastical error he ever committed, and one which he deeply deplored for many years." Indeed, he seems not to have rested, until an opportunity was afforded him, many years after, of making a sort of restitution, by introducing into Abbey-street those prayers of which he had formerly deprived Whitefriar-street. Yet he lived to see the day, when, in nearly all the Methodist chapels, service was performed during Church hours, without the apology of using the Liturgy.

Dr. Clarke did not more heartily repent of the act itself, than of his associates in it. He was at no small pains to make it clear, that he was not governed by motives of self-interest; and those who never suspected him of being so actuated, will not be able to understand the cause of his solicitude, unless it was that he wished to prove his title to speak unreservedly. He tells us that those whose cause he advocated, afterwards "separated

from the Methodists' Society, and set up a spurious and factious Connexion of their own, under the name of Primitive Methodism; — a principal object of which was to deprive the original Connexion of its chapels, to divide its Societies, to injure its finances, and to traduce both its spiritual and loyal character." He adds, that "they had neglected him, though he was on their side;" and that, though "he and his family had nothing but affliction and distress while they remained in Dublin, that party neither ministered to his necessities, nor sympathised with him in his afflictions." One of those afflictions was the death of his eldest daughter.

There can be no doubt that Mr. Clarke acted throughout this affair from pure, though mistaken, motives. "He thought that the different Societies might be induced to attend at their parish churches;" but, in after life, he discovered his error, although his own attachment to the Church remained in full vigour. "Multitudes of them," he writes, respecting the Dublin Methodists, "never belonged to any church, and felt no religious attachment to any but those who were the means of their salvation." He "saw the folly of endeavouring to *force* the people to attend a ministry from which they had never received any kind of spiritual advantage, and the danger of not endeavouring carefully to cultivate the soil which they had, with great pain and difficulty, enclosed, broken up, and sown with the good seed,—the word of the kingdom." This, we conceive, is the true view of the question, as between Methodism and the Church. And yet there are persons fond and foolish enough to persist in maintaining that the Methodists are not Dissenters. It would be amusing, if it were not disgusting, to witness their fawning attachment to the Establishment, which, until its present hour of adversity, never manifested towards them any other feeling than that of implacable hatred. They will act wisely to distrust any show of friendship which she may now make. She was formerly as gracious to other sects of Dissenters; but, as soon as they had served her turn, she cast them off, and evinced towards them even greater enmity than before. Nor is she changed since that

time. So long as she retains her predominance (for, thanks be to God, and to the laws of toleration, she is not dominant), so long as by union with the State she is invested with exclusive privileges, she will not scruple to do whatever she can that she has done before. But, at the same time that the Methodists turn a deaf ear to the smooth speeches of sleek Churchmen, they must keep a vigilant eye upon the motions of those of their own ministers and brethren, who indignantly disclaim the appellation of Dissenters, and continually strive to ape the Establishment. The Methodists, beyond all question, have been Dissenters ever since they were formed into a distinct and self-dependent community. They may have been less active in evincing their dissent than other denominations; but of the fact that they are Dissenters, no sane or candid man can doubt. Mr. Wesley himself was a Dissenter long before his death. If the Church had been in possession of an efficient discipline, he would have been deposed on account of his irregularities. When Mr Irving indulged in practices contrary to the established usage of the Church of Scotland, he was tried, and, being found guilty, was deposed; while Mr. Armstrong, his Church-of-England lieutenant, was simply forbidden by the Bishop of London to preach in any consecrated building within his lordship's jurisdiction. Mr. Armstrong thus retains his gown; but will any one (except himself) maintain that he is not a Dissenter, simply because, through the laxity of discipline, he has not been formally "unfrocked?" Even considering the Methodists as an emanation from the Church, which is granting too much, yet may she say of them, "Though they went out from us, they are not of us:" and, were the followers of Mr. Wesley to seek a re-union with the Establishment, they would soon find themselves in the predicament of the "fox without his tail;" for, if ever the Methodists were identical with the members of the Establishment, they have at least irrecoverably lost the distinguishing appendages of Churchmanship.

If, during his brief residence in Dublin, Mr. Clarke was led, as he thought, into the greatest ecclesiastical error that he ever committed, that city also was the

scene of his greatest benevolent achievement. His Commentary itself is not a monument of which his friends have more reason to be proud, than of "The Stranger's Friend Society." The first association of this name was formed by Mr. Clarke in the metropolis of his native country. In the following year, he founded a similar institution in Manchester, and, afterwards, in London. His Rules and Plan were finally adopted in almost all the chief towns in England. One of those rules was, that, though the society was instituted by Methodists, their own poor should not be entitled to any relief from it; a fund for supplying their wants being already established. These societies still subsist in full vigour, and justly merit the praise which has been bestowed upon them—that of having done more public good than any charitable institutions ever founded in the kingdom.

While in Dublin, Mr. Clarke formed an acquaintance with a Turkish Janissary of rank, the circumstances of which deserve to be recorded. His father was a Turk, and of course a Mohammedan; but his mother, a Greek captive, was a Christian. Ibrahim ben Ali (their son) was educated as a Mussulman; but his mother, though she never ventured to be more explicit, frequently gave him intimations of a purer worship, while some of his father's Spanish slaves boldly arraigned Mohammed as a false prophet, and declared Jesus Christ to be the Saviour of the world. In process of time, his father procured him a captain's commission among the Janissaries. Five years after, he was suspected of having murdered two of his brother officers, his intimate acquaintance. His protestations of innocence were in vain, though that which, in a civilized country, would have screened him from suspicion, was the only evidence against him. A respite of five days was given, to allow time for his friends to prove his innocence by discovering the murderer. On the fifth day he was ordered to prepare for death. His mother, gathering courage from the crisis, openly, in the presence of her husband and others, begged him to trust in the Supreme God alone, and to pay no attention to the Mohammedan doctrine. An old Spaniard, still more

enlightened, bade him "recommend his soul to God through Christ Jesus, and he would save him unto life eternal." This counsel deeply impressed him. Passing the night without sleep, and hearing the prison-doors opened in the morning, he fainted away through dread; but, on recovering, he found, that, the real murderers having surrendered themselves, deliverance instead of death awaited him. The Spaniard before-mentioned counselled him to continue to trust in the Lord Jesus, who had so wonderfully delivered him; and Ibrahim rewarded his attentions by redeeming him from captivity, and sending him to his own country. In a subsequent war with Russia, Ibrahim, after receiving several wounds, was taken prisoner, and carried to the neighbourhood of St. Petersburgh, where he remained two years. At length, a lady whom he had cured of some ophthalmic disease, procured his liberty. Afraid to return to Constantinople, where it had been represented by those whom his attachment to the society of Christians inflamed with the unrighteous zeal that bigotry inspires, that he had traitorously delivered the troops under his command into the hands of the Russians, he embarked on board a ship bound to Copenhagen, and afterwards proceeded to Liverpool. His whole family, with the exception of a brother and sister, who were left in care of the paternal estate, retired to Ismail, where they intended to stay until he should be cleared from suspicion; but death overtook them in this retreat: they were massacred with the rest of the inhabitants, whom Suwarroff put to the sword. From Liverpool, Ibrahim went to Dublin, where, having inquired for a person who understood Arabic or Spanish, he was directed to Mr. Clarke, who, after due caution and examination, instructed him more fully in the principles of Christianity. In a few months, he was admitted, at his own earnest request, to the ordinance of Baptism, which was administered by Mr. Rutherford, Mr. Clarke interpreting into Spanish the words of the baptismal service. He received the name of Adam, and continued to maintain an upright character. When Mr. Clarke left Dublin, Ibrahim accompanied him to Liverpool, and thence to Manchester, in both which places

he had constant intercourse with his spiritual guide. Finally, he departed for America, where he married a lady of the Baptist persuasion, and ultimately died in the faith and hope of the Gospel.

Mr. Clarke availed himself of the means which Dublin so amply afforded, of acquiring some knowledge of medical science. Entering himself as a student in Trinity College, he attended courses of lectures on Medicine, Anatomy, and Chemistry; from which, aided by his own sedulous application, he obtained a sufficieney of knowledge for ordinary cases, and thus kept all apothecaries, whom "he ever considered the bane of families," from his door. In extraordinary cases, he called in some skilful physician, himself preparing the medicines prescribed. Dr. R. Perceval, the chemical lecturer, became the intimate friend of Dr. Clarke.

In studying these sciences, Mr. Clarke was acting according to one of his practical maxims, which was, "Through desire, a man, having separated himself, seeketh and intermeddleth with all wisdom." It was also his constant aim to render every acquirement subservient to the great work of explaining the truths of Scripture. Thus he rendered his knowledge of chemistry, which he had studied in its abstruser branches, serviceable in the interpretation of a text from which he was one day preaching in Whitefriar-street Chapel. It was Isaiah i. 25, 26: "And I will turn my hand upon thee, and purge away thy dross, and take away all thy tin," &c. In explaining the meaning of these words, he described the method by which the dross is separated from silver in the process of refining, and added some observations on the nature and properties of metals. Among his hearers, on this occasion, was a man of science of the name of Hand, whose profession was that of a glass-stainer, but who was then, as for a long time he had been, engaged in an ardent search after "the philosopher's stone." He thought he could discover from Mr. Clarke's discourse, that he also had made experiments in alchymy. Being introduced to him by a mutual acquaintance, he communicated his suspicions, and, as the reader is prepared to hear, found that they were just. As Mr. Hand

was a warm-hearted and an intelligent man, his acquaintance with Mr. Clarke soon ripened into intimacy; and they frequently made experiments together in Mr. Hand's laboratory. Nothing could divert this gentleman from his efforts to discover the art of transmuting the inferior metals into silver and gold. Often, like other enthusiasts in the science, he imagined himself to be on the eve of unravelling the great mystery; but, as often, it eluded his grasp. Though his grand object was entirely defeated, and his credulity was sometimes imposed upon, many curious discoveries and interesting circumstances attended his labours. After Mr. Clarke's removal from Dublin, Mr. Hand still kept up the acquaintance by a correspondence, in which his alchymical pursuits formed the prevailing topic.*

* In some letters which he addressed to Mr. Clarke while at Manchester, we find a strange account concerning the transmutation of metals, the leading circumstances of which we shall endeavour to collect, premising that Mr. Hand was a gentleman of character, who could not be suspected of wilful misrepresentation.

There came to Mr. Hand's house two men, one of whom appeared to be a priest, the other a plain, solid-looking person. The latter begged to see some stained glass, which was shown him. In the course of conversation, he spoke of metals and their properties, and of alchymy, and asked Mr. Hand, who believed that he was well enough acquainted with his pursuits, if he had ever read any books on that subject. After praising his glass, they went away. On the following day, the mysterious stranger came alone, and told Mr. Hand that he had something which would stain glass a deep blood-red—a colour which that gentleman had never been able to produce. Mr. Hand took him into his laboratory, and, having made his air-furnace extremely hot (for a common degree of heat would not suffice), furnished him with a piece of glass. Opening a box, the stranger with a penknife laid a little red powder on the glass, which he then put into the fire. When hot, he took it out, and the glass was like blood. While this was in progress, the stranger pronounced Mr. Hand to be an alchymist; assigning as a reason for thinking so, that he "had as many foolish vessels as he (the stranger) had seen with many others engaged in that study." Mr. Hand did not attempt to deny the soft impeachment; and, on being asked why he believed the art, he replied, "Because he gave credit to many good and pious men." The features of the stranger relaxed into a sardonic smile; and, taking up the scales, he weighed out two ounces of lead, into which, when melted, he put four grains of a very white powder in a piece of wax, and replaced the whole in the fire. When the powder, which was not

It was while Mr. Clarke was in Dublin that Mr. Wesley died—"the most solemn event that ever occurred

larger than the head of a lady's hat-pin, was put into the lead, the whole mass became pulverised like calx. The fire into which it was now put, was of a sufficient heat to melt silver; and, in little less than a quarter of an hour, the stranger saying "It is in perfect flux," took it out with the tongs, and threw it into the water. "Never" exclaims Mr. Hand, "was finer silver in the world!" Being questioned by Mr. Clarke, who was somewhat incredulous, Mr. Hand replied, that he had heard too much of the tricks of alchymists, and was too attentive to all that passed, for either man or devil to deceive him in the transaction; and, as a proof that he had not been imposed upon, he stated, that of the two ounces of transmuted metal which the stranger left in his possession, he used a quarter of an ounce in his own work, and sold the remainder for pure silver.

When Mr. Hand saw the silver thus produced, he exclaimed, "O God! Sir, you amaze me!" The stranger, with a contemptuous smile, asked him why he called upon God—did he think that he had any hand in those things? God, he added, would never reveal them to man. After inquiring whether he had ever learned any magic, and, on being answered in the negative, recommending to him a book, the title of which is carefully concealed, the stranger offered to make him "acquainted with a friend that would help him in knowledge," and immediately asked him, if he had "ever seen the Devil." Mr. Hand replied, "No, and he trusted he never should." The stranger assured him, that he need not be afraid of that spirit, that he harmed no one, but was every ingenious man's friend.

He then proceeded to perform another feat, having first promised Mr. Hand that it should not be connected with the appearance of the Devil. Taking a common tumbler full of water, he dropped into it a portion of red liquor from a small phial, pronouncing, at the same time, an unintelligible incantation. At first, there were a few little flashes in the water, attended with a strong smell of sulphur; but, by and bye, the whole glass was in a flame, like spirits of wine burning; and, as distinctly as he ever saw any thing in his life, Mr. Hand saw a number of little live things like lizards moving about in it. Observing the terror of his spectator, who, indeed, exclaimed, "Christ save me! Sir, I never beheld such a thing in my life," the magician threw the contents of the glass into the ashes. Mr. Hand ventured to look for the lizards, and, being told that "they were gone from whence they came," he inquired where that was: but he was told that he must not know all things at once. The reader will think he might have guessed.

When these wonders had been performed, Mr. Hand asked his mysterious acquaintance if he knew any person who had the red stone, adding a wish that he himself did. The stranger, who said he knew multitudes of such persons, promised to communicate the whole secret to him; but, he subjoined, "we are all linked like a chain, and you must go under a particular ceremony, and a vow."

in the Methodists' Connexion." He was overwhelmed with grief at the intelligence, and could do no more

Mr. Hand was about to say, that he would vow to God never to divulge what might be told him; when the other, interrupting him, intimated, that the vow must be made "before another," saying angrily, "It is no matter to you whether it be before God or the Devil, if you get the art." To this Mr. Hand replied in a tone equally determined, that he would never receive any thing, not even the riches of the world, but from God alone. At length, the stranger took his leave, saying, that he would call again when Mr. Hand had reflected upon his offer, and protesting to him, that there was no other means of coming at a knowledge of the secret than that which, on certain conditions, he was willing to communicate to him. He did not call again. But, a few days after, Mr. Hand met him in the street, and challenged him, when, with an effrontery worthy of the father of lies, whose servant he had confessed himself to be, he pretended not to know who it was that was addressing him; and, though Mr. Hand declared that he would not rest until he discovered who he was, it does not appear that he ever succeeded.

The strange circumstances of the interview which we have described, produced such an effect upon Mr. Hand, that he had no rest for several nights after, but was perpetually dreaming and starting in his sleep. He was fully convinced that what he had witnessed was effected by Satanic agency; and it explained to him the meaning of the phrase, "coming improperly by the secret." But even this had no tendency to cool his ardour in pursuit of the same or similar objects by means which he considered legitimate. He tells his friend Clarke that he is building a digesting-furnace, with a tower of capacity sufficient to burn for twenty-four hours without fresh fuel, and that he will have it so constructed as to give it any degree of heat he pleases. He inquires repeatedly if his friend has seen a Manchester gentleman, who, as he had heard, was in possession of the art, and begs that, when he sees him, he will prevail with him to afford light and help to a distressed brother. He expresses his determination never to have done, so long as he has the means of proceeding. He argues that he may be suffered to do this, inasmuch as he spends nothing in any other amusement. Nay more, he indulges in the hope of realising wealth, and relieving the necessities of the poor from his superfluous store. But, funnily enough, he concludes with an anti-climax, stating that Mrs. Hand will be again confined in a few days, and that, as he is likely to have a fine family, he "had need have the stone."

It would be interesting to know the subsequent history of this amiable, but awfully deluded man; for, whatever may be thought of the horrible narrative which he communicated to his friend Clarke, there can be but one opinion concerning him and his pursuits: namely, that, as Solomon expresses it, they were "vanity of vanities, and vexation of spirit." Nor, when we find a man appealing to God and Christ in such a way as he seems to have done, is it possible to entertain any very high opinion of his piety.

the little printed account of the last moments of that great and good man. On receiving a copy of the sermon preached by Dr. Whitehead, Mr. Wesley's friend and biographer, on occasion of his death, Mr. Clarke sent it to the learned Dr. Barnard, then Bishop of Killaloe. His Lordship replied, in a letter, from which the following extract will be read with interest:—"It contains a true and not exaggerated encomium on that faithful and indefatigable servant of God who is now at rest from his labour, and (what is of more consequence to those who read it) an intelligible and judicious *απολογία* for the doctrine that he taught, which he has set forth in the clearest terms, and with a simplicity of style, even beyond that of Mr. Wesley himself; without the smallest tincture of (reprehensible) enthusiasm, erroneous judgment, or heterodox opinion. He has plainly expounded the truth as it is in Christ Jesus; and I hope and believe that the dispersion of this little tract may do much good: as the sublimest truths of Christianity are there reduced *ad captum vulgi*, and at the same time proved to the learned to be none other than such as have been always held and professed in the *Christian church* from the time of the Apostles till now, however individuals may have lost sight of them." The Bishop's postscript is amusing, when viewed in connection with the tenacity with which the conventional title of "Reverend" is clung to in the present day, by those who never acquired it from episcopal ordination:—"If I have omitted to direct this properly, I hope you will excuse me, as you do not mention whether you are in orders or not."

Mr. Wesley evinced his respect for Mr. Clarke by the codicil to his last will, in which he made him and six others the trustees of all his literary property. This codicil having superseded the will, the seven trustees administered, and afterwards conveyed all their rights and authority to the Conference.

CHAPTER V.

Mr. Clarke returned to England in August, 1791, when the Conference was held in Manchester; to which circuit he was appointed, that he might resort to the Buxton waters for the restoration of his health. In this, and in the following year, he availed himself of this means, both by bathing and by drinking, and completely recovered from his rheumatic disorder.

From a letter which he addressed to Mr. Alexander Mather, dated Manchester, December 23, 1791, in which be acknowledges the pecuniary favours of that gentleman and his wife—favours which the rapid increase of his family, made very acceptable; it appears that he had a return of the dangerous complaint from which he had suffered in Dublin. "As my captivity," he writes, "is in a great measure turned, I feel it a duty I owe to gratitude, to God, to inform you of it, and to make you a partaker of my consolations, as I have made you a sharer of my sorrows. Through the abundant kindness of God, my health seems better than it has been for some years. December and January have been my two most trying months for a few years back. The first is now nearly ended; and I have had but one very alarming night. I had preached three times that day, at Salford once, and twice at Altringham. In the evening I was seized with the spasms in my legs, thighs, and body; and, with these, the dreadful pain through my head, which I had in Dublin. The consequence was, a whole night's derangement. The next day I was very bad; but, in three or four days, through God's goodness I got well again. I dreaded the time of meeting the classes, as this always exceedingly hurts me, and cried to God for support. Glory be to God! that work is now done; and I have been heard in that I feared. There is a good work among the people. Many are stirred up to seek *purity of heart*; and two men, at our last Public Bands,

gave a clear, rational account of a complete deliverance from all evil tempers and desires, in consequence of which they have constant communion with the Father, and his Son, Jesus Christ, by the Holy Spirit dwelling in them. They have enjoyed this glorious liberty for about two months. As the Lord has condescended to make me the instrument of their happy deliverance from an evil heart, it is a great encouragement for me to proceed in my work. There are some here who ridicule the mention of a work of this kind. They know best from whom they have learned to do so; but God enables me to bear down prejudice of this kind by a number of arguments deduced from the promises and nature of God. I look on this doctrine as the greatest honour of Methodism, and the glory of Christ. God Almighty forbid that it should ever cease among us!"

About this time he had another meeting with his friend Moore, referring to which the latter has observed, "I was astonished at the progress he had made. He seemed to have Oriental learning at his fingers' end."

The French Revolution was now the universal topic. The whole history of that mighty contest is well known. It is referred to here principally for the sake of introducing Dr. Clarke's opinion of Napoleon, and of his fortunate conqueror, which, like all the opinions of such a man, must be read with interest: — "At last," says he, in a rapid glance at the course of political events, "At last, Napoleon, *the most accomplished general and potentate which modern times have produced*, by an ill-judged winter campaign against Russia, had an immense army destroyed by frost, himself barely escaping from the enemy. After which, his good fortune seemed generally to forsake him; till at last, when on the eve of victory, at the famous battle of Waterloo, *by one of those famous chances of war, to which many little men owe their consequent greatness and great men their downfall*, he was defeated; and, having thrown himself on the generosity of the British, he was sent a prisoner to the Rock of St. Helena, where, by confinement and *ungenerous treatment*, he became a prey to disease and death."

Nor is the Doctor's account of the state of parties in this country less interesting. Even religious people, he informs us, caught the general mania. The pulpits of all parties resounded with the pro and con politics of the day, to the utter neglect of the pastoral duty; so that "the hungry sheep looked up and were not fed." The Methodists themselves, whose glory it had been to keep religion entirely distinct from all secular affairs, partook of the contagion. Mr. Clarke's colleagues were, unfortunately, among the number of warm politicians, and, more unfortunately still, they took opposite sides of the all-engrossing question. While one pleaded for the lowest republicanism, the other exhausted himself in maintaining the Divine right of kings and regular Governments to do what might seem right in their own eyes, the people at large having nothing to do with the laws but to obey them. It would have been a fine opportunity for the wolf to steal in while the shepherds were engaged in bitter quarrel; but Mr. Clarke was happily preserved from the general plague. Not that he had not made up his mind on the politics of the day. His principles, from which he never swerved, were those of a Whig; but he had too deep a sense of his duty to let this appear in the pulpit, where nothing was heard from him but Christ crucified, and the salvation procured by his blood. While, therefore, his colleagues were converting the pulpit into the arena of political disputes, he steadily devoted it to its legitimate use; and, though, as he acknowledges, their abilities were greatly superior to his, God honoured his fidelity. His congregations, notwithstanding the attractions which political preaching must have had in those times of general excitement, were equal to theirs; and his preaching abundantly more useful.

Thus far Dr. Clarke. Here his best friends are obliged to own, that he was not sufficiently guarded in his expressions. Surely he was not himself the sole exception to that "utter neglect of the pastoral duty," of which he speaks. The preachers to whom he alludes as having been opposed to each other in political opinion, and as having used the pulpit to further their disputes,

were the late Messrs. Samuel Bradburn and Joseph Benson, two of the most eminent men, though in different ways, that the Methodist Connexion ever produced. It may be true enough that they ranged themselves on opposite sides of the grand question of the day — that Mr. Bradburn took his stand on the side of liberty, and Mr. Benson on that of order; but there is no evidence to prove that the one was so violent a champion of "legitimacy," or the other so determined "an advocate of the lowest republicanism," as Dr. Clarke represents them to have been. Both those celebrated ministers may have been betrayed by a well-meant zeal into the occasional introduction of their political speculations into the pulpits of Manchester; but it is monstrous to suppose, as, if we relied on the Doctor's statement, we must, that, from Sabbath to Sabbath, they carried on a systematic warfare, in which their thoughts were too much engaged for them to remember their true and proper vocation. Mr. Clarke must surely have been misled by the reports of ignorant or designing men, who, being themselves, perhaps, violent partisans, tinged every thing that passed through their hands with the deep hue of their own excitement; for it is manifest, that, while he was discharging his own duties with the zeal with which he always did discharge them, he could not be engaged in collecting the evidence upon which he founded his statement. Though we are by no means implicit believers in what appears in the *Wesleyan-Methodist Magazine*, especially when its contents relate to Dr. Clarke; yet we are disposed, upon the whole, to place confidence in the view which that publication has given of the question under notice. Indeed, so far as the defence of Mr. Bradburn goes, it may be unhesitatingly trusted; for that consists almost wholly of citations from a sermon which he published on Equality. This was a subject which he could hardly treat without making it appear most distinctly whether he was a republican or a monarchist; and, as we find, the prime end which he had in view was to show "that a firm adherence to the principles of *unlimited* religious liberty was perfectly consistent within a stead-

fast attachment to the King, whom he earnestly prayed God to bless, and to the *civil* constitution, which, *in itself*, was excellent, and of which he highly approved." This is a sufficient proof that he was not an advocate of republican principles, much less of "the lowest republicanism." It is plain, however, that he was not satisfied with the degree of religious liberty which the nation then possessed, not only from the use of the epithet "unlimited," in describing that which he desired, but from the use of the word "civil" also, which he would scarcely have thought necessary, unless he had wished to make a marked distinction between those of our institutions which apply alike to all, and those which, while they confer privileges on a part, impose restraints upon the rest. The clause "in itself," likewise, implies a want of satisfaction with the Executive. Another passage of the same discourse confirms this view of the subject, and, at the same time, serves to confute the sweeping statement of Dr. Clarke. If there had been no such scripture, Mr. Bradburn remarks, as that which commands us to "honour the King," we, the Methodists, "as a people, have reason to love King George, and to be pleased with the *civil* Government." To such an extent, indeed, did Mr. Bradburn carry his views of loyalty, that he maintained it to be the duty of the Methodists "to be loyal were a Pagan upon the throne; for," he adds, "what with some is mere policy, is, with us, a case of conscience." And, as to political preaching, any further than the sentiments which have been quoted may deserve to be stigmatised as such, he would have stood self-condemned had he been guilty of it; for he expressly states, "We do not look upon ourselves as called to reform civil Governments, or to spend *much of our time* in disputing about state affairs." The language is qualified, to be sure; but not sufficiently so to increase the probability of Dr. Clarke's statement: and, besides, the whole scope of the discourse of which the sentence forms a part, was, as the writer in the *Wesleyan-Methodist Magazine* has justly stated, "to expose the levelling politics which were then so warmly advocated." We must therefore admit, that, as Mr. Bradburn had placed

upon public record his firm and cordial attachment to the British monarchy, expressed in terms than which none could be "more worthy of an Englishman, a Methodist, and a Christian," it ill became a man like Dr. Clarke, who had not the excuse which many might plead who would implicitly believe his statement, if unaccompanied by any explanatory remarks, to style his departed brother, "an advocate of the lowest republicanism," without taking the precaution to refresh his memory or verify his information. The distance of time at which he seems to have recorded his reminiscences should, undoubtedly, have made him doubly cautious.

But it is time to examine into the charges which, on the other hand, are brought against Mr. Benson. We had been accustomed to think of him as the model of a Christian teacher; and we could not but be convinced that his merits were exceedingly underrated when lately he was described as "Baxter in miniature."* Nor can we say that Dr. Clarke's description of his preaching at Manchester has tended to lower our estimation of the venerable and apostolic man. The facts which we find stated in the publication already referred to, unless they can be disproved, are an ample refutation of the broad censures cast upon him :—

"It would be difficult to mention any man, since the primitive ages, whose ministry was more scriptural, impressive, and successful. In regard to the actual conversion of men from the error of their way, he was certainly one of the most honoured instruments ever employed by the Head of the church; and it does not appear, that, at any period of his life, he was more in the spirit of his work, or more owned of God in his public labours, than when he was stationed in Manchester. He was aware of the strenuous efforts then in progress to propagate Paine's politics, in connexion with Paine's infidelity; he found disaffection to King George generally connected with an open denial of Christ and the Bible; and, like a faithful watchman, he warned the unsuspecting part of his hearers of their danger, and

* Congregational Magazine.

endeavoured to reclaim those who had been already led astray; but, in doing this, he neither scattered his congregations, nor neglected to 'preach Christ crucified for the redemption of a lost world.' When he preached on the Sunday evenings in the spacious chapel in Oldham-street, he was generally attended by as many persons as could possibly press within the doors, amounting to considerably more than two thousand; and so powerful was his preaching, that these immense congregations were often moved, not only to tears, but to loud wailing; so that he was compelled to kneel down in the midst of his sermons, and engage in prayer, that the people might relieve their minds by acts of devotion; when he arose and resumed his discourses. Forty years have elapsed since those times of special visitation were experienced in connection with Mr. Benson's ministry in Manchester; but the remembrance of them is as distinct and vivid among the aged Methodists in that town, as if they had only occurred a few months ago."

This, now, is a widely different picture from that drawn by Dr. Clarke. Had he contented himself with describing Mr. Benson as a man who was inclined to push the principles of loyalty beyond a rational and scriptural obedience to the existing "powers," at the same time giving him credit for being actuated by a holy jealousy for the interests of true religion, there would probably have been no ground for accusing him of injustice. It is very difficult to conceive how Mr. Clarke could reside in Manchester, and not become acquainted with the wonderful effects of Mr. Benson's ministry; but it is still more difficult to persuade one's-self, that a man of veracity, not to say piety, such as that of Dr. Clarke, would knowingly conceal facts so creditable to the zeal and talent of the preacher, and so honourable to the cause of Christianity. The liberal admission of his own inferiority to both Mr. Benson and Mr. Bradburn, assures us that he was governed by no improper motive; but we confess ourselves utterly unable to account satisfactorily for the defective and erroneous nature of his information: for, from the best examination which we have been able to institute, it appears

clear, that, if his colleagues in Manchester did assume in the pulpit antagonist positions, their dispute was confined to the principles of religious liberty, considered probably with reference to the exclusive privileges of the Church Establishment.*

Dr. Clarke's condemnation of the practice of mixing up politics with the momentous matters which are proper to the pulpit, is not more severe than it is just: — "Political preachers neither convert souls, nor build up believers on their most holy faith: one may pique himself on his loyalty, the other on his liberality and popular notions of government; but, in the sight of the great Head of the church, the first is a sounding brass, the second a tinkling cymbal. When preachers of the Gospel become parties in party politics, religion mourns, the church is unedified, and political disputes agitate even the faithful of the land. Such preachers, no matter which side they take, are no longer the messengers of glad tidings, but the seedsmen of confusion, and wasters of the heritage of Christ." Some may think that he carried his objections too far. "I have often been solicited," he writes, in 1831, "to favour the establishment of newspapers among our people; and I have invariably refused. I saw there was a disposition both among the people and the preachers to spend that time in reading them, and in consequent discussions on the subjects they contained, which ill comported, in my view, with what they owed to God, their souls, and their moral and social duties. I certainly have seen the morning newspaper supplant the Bible; and, as I believe that the temptation is the same, so I believe the Athenian tendency to be unaltered." But, were newspapers abolished, that tendency (a law of our nature) would still remain; only more time would be wasted in its gratification than by the compendious mode of collecting the news from printed journals.

In the town and vicinity of Manchester Mr. Clarke laboured for ten years. Here he found many valuable

* It is worthy of remark, that Dr. Clarke was called upon in after years to pronounce over the tombs of these distinguished ministers of Christ the eulogy so justly due to their respective merits.

friends, and had the satisfaction of knowing, that he had neither run in vain, nor spent his strength for nought.

During his residence in Manchester, he began to give the sick poor the benefit of his medical knowledge and skill. He took good care, however, to meddle with no cases but such as he was well assured that he understood, and was competent to treat. In difficult cases, he invariably recommended application to the most learned practitioners. By this means he became acquainted with most of the faculty resident in Manchester, meeting them frequently at the bed-sides of their patients. The celebrated Dr. Eason was of this number. He had a peculiar affection for Mr. Clarke and for his family, and often had a place in their domestic circle. He was not a professor of religion: he perceived its blessedness, indeed, and frankly acknowledged it; but, unhappily for himself, he went no further. A remark which he made when attending with Mr. Clarke the death-bed of a member of the Society, deserves to be recorded as the testimony of a worldly man to the power of religion in that hour when all power but that which comes immediately from God is ineffectual: "Adam," said he, "I like to attend your people when they are dying: they go off so quietly, and give us no trouble." He had, no doubt, witnessed the dying struggles of many an unpardoned sinner; and yet he was impenitent!

While in Manchester, Mr. Clarke was called to witness the ravages of death in his own family. His third child, a beautiful boy, called Adam, was seized violently with the croup, of which, in spite of the promptest use of every remedy, he died in a few hours, in the arms of his father. The recollection of this sudden bereavement never occurred to the mind of Mr. Clarke, without bringing a tear into his eye; nor would he permit another of his children to be named after him.

In August, 1793, Mr. Clarke left Manchester for Liverpool, to which circuit he was appointed. During the two years of his residence there, he pursued his ministerial labours and his biblical and other studies with unremitted ardour. He, and his venerable colleague, Mr.

John Pawson, with whom he acted in perfect unison, had the satisfaction of seeing the Society more than doubled during their joint ministry. Mr. Clarke preached almost daily, and, as usual, paid particular regard to the duty of visiting the sick. Many of the villages included in the circuit, were situated at a considerable distance from the town; but, notwithstanding the distance, darkness, and weather, he invariably walked home after preaching. During these excursions, he encountered occasional opposition and frequent dangers. In one instance, his life was in great jeopardy.

As, after preaching, he was returning from Aintree, accompanied by his brother Tracy and another friend, a large stone, weighing more than a pound, was aimed at him from behind a hedge. Cutting through his hat, it made a deep wound in his head. Such was the violence of the blow, that he fell. He was carried into an adjacent cottage, where his brother examined and dressed the wound, which bled copiously. Mr. Tracy Clarke then went in pursuit of the assassins, whom he discovered in a neighbouring ale-house. It appeared that they were Roman Catholics, that they had casually entered the place where Mr. Clarke had been preaching, and that, after the service, they followed him with the determination to assassinate him. Nothing had been said during the service to inflame their religious bigotry: nor was there any other means of accounting for their conduct. They were apprehended, and finally carried before a magistrate; but Mr. Clarke, fearing they might be hanged, refused to prosecute; and they were discharged upon their own recognizances. In process of time, however, by continuing to violate the laws of their country, they both came to an ignominious end.

Though the wound was not mortal, it was so dangerous that Mr. Tracy Clarke had resolved that his brother should remain in quiet, where he was, till the next day; but, having secured his prisoners, and returned to his patient, he altered his mind. For, when the people of the house heard the circumstances of the case, being Roman Catholics themselves, one of them exclaimed, "You have been well served. What business

have you to come and preach here? It is a pity they did not kill you." Upon this, Mr. Clarke's friends speedily removed him, though at much hazard, to his brother's house at Maghull; from which, at his own special desire, he was, on the following day, taken home, where he arrived pale as death, and his hair and clothes covered with blood. More than a month elapsed before he recovered from this hurt, and not without much fear that it would prove fatal. But the hairs of his head were numbered.

In 1794, Mr. Clarke's parents and their children removed from Ireland to Manchester, where his father opened a classical school.

At the Conference of 1795, which was held in Manchester, Mr. Clarke was appointed to London, whither, after taking leave of the Liverpool Society, by the members of which he was much beloved and his services highly valued, he removed his family. This was an important era in his life. He had previously studied much, and had acquired various, extensive, and valuable knowledge; but now it was that he commenced the work of applying his own attainments to the benefit of others. This was the period, in short, from which may be dated the beginning of his literary labours. But, though, as there is ample evidence to prove, he devoted himself with wonderful diligence to those labours, he never permitted them to interfere with his ministerial and pastoral engagements, which now were of no ordinary importance. Besides the duties of a superintendent, he had the charge of visiting sick and dying persons, and, together with his colleagues, preached in all the chapels of the circuit, which, besides the Metropolis itself, comprised a great portion of the surrounding country, being bounded on the east and west by Woolwich and Twickenham, and on the north and south by Tottenham and Dorking. This widely-extended field of labour is now divided into seven circuits; and the work of a London preacher now consists far more in attending committees to devise plans for preventing the spread of liberal sentiments in his own community, and for injuring the private property of individuals, than in village preaching, or in visiting

the sick. It was Mr. Clarke's constant practice to keep a Journal of the texts upon which he founded his discourses, and of the places in which they were delivered; and from this it appears, that, during the three years of his residence in London, he walked more than seven thousand miles in the mere duty of preaching; for he invariably went on foot, except to Dorking. In these long and frequent walks, he was very generally accompanied by his attached friend, Mr. John Buttress, of Spitalfields, the father of Mr. John Josiah Buttress, of Hackney. They were so constantly together, and were so widely different in point of stature, that they acquired respectively the soubriquets of Robin Hood and Little John.

One of the most remarkable fruits of Mr. Clarke's ministerial labours in London, was the conversion of his brother-in-law, Mr. Butterworth. This gentleman, was not only not decidedly religious,* but was even unfriendly to Methodism. He thought it right, however, that his wife should see her sister; and, accordingly, she called at Spitalfields. Mrs. Clarke, who had not seen her sister

* The circumstances which led to Mr. Butterworth's union with Miss Anne Cooke, partake of the romantic. Being the son of a Baptist minister (the Rev. John Butterworth, of Coventry, author of "A Concordance of the Holy Scriptures," and one of four brothers, *all* of whom were Baptist ministers), he attended the Baptist chapel, in Chancery-lane, where he became acquainted with a gentleman of the name of Pond, who afterwards married Miss Frances Cooke, and took up his residence at Tiverton, in Devonshire. Miss Frances had, from her youth, been remarkable for her seriousness and her epistolary talents, and early joined the Methodist Society, of which she was an exemplary member. Mr. Butterworth being on a visit to Mr. Pond, that gentleman recommended to his choice, as a wife, a young lady in Somersetshire, to whom, in a letter, he begged his sister-in-law to introduce him. Accordingly, it was arranged that Miss Anne Cooke should perform this kind office for the friend of her brother-in-law; and away they went in company on horseback. But they had no sooner dismounted at the end of their ride, than Mr. Butterworth declined calling on the unknown lady, telling his fair fellow-traveller that in *her* he had discovered the only one who could make him happy. We may guess the blushes which followed this sudden declaration. However, they returned to Trowbridge without fulfilling their errand. Mr. Butterworth asked and received the consent of Mrs. Cooke to their marriage; and, in a few months, they were united.

since she herself was married (for Mrs. Cooke had not yet become quite reconciled to the marriage of Mr. and Mrs. Clarke), did not recognize her in the fashionably dressed person who advanced to salute her; but, as soon as she spoke, the secret was discovered. This interview led to others, in which Mrs. Butterworth was accompanied by her husband, whose urbanity of manners speedily won upon his pious relations. His prejudices and those of Mrs. Butterworth (for she too, it appears, had imbibed such) did not prevent them from going to hear Mr. Clarke preach. They heard him preach one Sunday morning, at City-road chapel. In the course of the following week, they called at his house; and, having to preach at Leyton in the evening, he was accompanied by Mr. Butterworth, whose wife remained with her sister. As they were returning, Mr. Butterworth acknowledged that he had been deeply affected by Mr. Clarke's sermon on the previous Sabbath, and expressed a determination not to rest satisfied without a saving knowledge of the truths which he had heard. Mr. Clarke, to whom this was most pleasing intelligence, affectionately gave him counsel and direction suited to his case. When they had reached Spitalfields, and Mr. Butterworth and his wife had taken their leave, Mr. Clarke communicated to his wife what has just been related. She also had an equally delightful tale to tell; for her sister had avowed to her, that the very same sermon which had impressed her husband, had excited her to inquire what she must do to be saved, and she (Mrs. Clarke) had pointed out to her the scriptural way of salvation. These most interesting circumstances terminated in the sound conversion of both the penitents; and they joined the Methodist Society, adorning their profession by a conversation becoming godliness. The memory of Mr. Butterworth's unpretending piety and great benevolence will not easily perish.

It was from the period of his arrival in London, that Mr. Clarke employed himself, more particularly, in writing notes for a Commentary on the Scriptures. For the better accomplishment of this design he began the critical reading of the sacred texts; translating lite-

rally every verse of both Testaments from the originals, marking all the various readings, and comparing them with the authorised version. With the same view, he diligently pursued his Oriental studies; for a good knowledge of Eastern customs and metaphors, and a clear insight into the Eastern spirit of poetry and diction were essential qualifications in the task which he had undertaken. On the 28th of May, 1796, he finished an entirely new translation of the New Testament from the Greek, which translation he had begun on the 10th of June, 1795. It was made with extreme care, and was illustrated with notes, explanatary of the reasons why he either deviated from the received original text, or varied from the authorised version. He considered it, however, too imperfect for publication; and, since his death, it has been destroyed, in compliance with his oft-repeated wish.

In the year 1797, he published a pamphlet on the Use and Abuse of Tobacco, which had a rapid sale, and went through several editions.

During the same year, he entered the lists for poetic honours with a young lady, on a visit at his house. The trial of skill was made upon a French epigram with which Mr. Clarke had been struck in the course of his reading. Each of the two competitors produced a translation of this little piece; and the two translations were enclosed and sent to the editor of the *Gazetteer*, who, by choosing which he would insert in his journal, was to decide whether Mr. Clarke or the young lady should bear the palm. The issue is not stated; but, as Mr. Clarke's translation only is preserved, we presume that it was preferred to the other. It related to the ignorance of the clergy at the beginning of the Reformation, and was as follows:—

"A crotchet came into a wiseacre's head,
To enter the priesthood for a morsel of bread.
Away to the bishop he instantly hies,
Announces his business:—The prelate replies,
'If you wish to be priested, and guide men to heaven,
How many in number are the sacraments seven?'
Having studied awhile, he replies, 'They are THREE.'
The prelate rejoins, 'Pray, Sir, which may they be?'

'Faith, Hope, and Charity,' the scholar replies:
'By the mass!' says the bishop, 'you're wondrously wise:
You've answered discreetly, your learning is sound;
Few bishops at present have lore so profound.
See, Clerk, that his Orders be written with speed;
He merits the tonsure:—and you shall be fee'd.'"

On one occasion, Mr. Clarke had nearly lost a valuable portion of the products of his literary labours. Having, together with Mrs. Clarke, supped at the house of a friend in Hoxton, after preaching at the chapel in that village, he returned to Spitalfields without his manuscript notes on the book of Job, which notes he had, for some purpose, taken with him. He did not discover their absence till the following morning, when he set off with great dispatch in search of them. On inquiring at his friend's house, where he recollected having left them, he found that happily they had escaped destruction. The servant, seeing some loose papers upon the side-board, had folded up in them the pieces of candle which remained from the preceding evening. They were, however, though safe, in a most deplorable condition; but the author was too happy to have recovered them at all. It is not improbable, that, had they been burned, instead of being greased only, he would not have had the resolution to replace them by writing fresh notes; and thus his great work, which was often hindered in its progress, might have been utterly laid aside.

The same process which was extending his knowledge, was augmenting his library, which, in subsequent years, was excelled by few private collections. Aided by his accurate knowledge of books, and his skill in selecting them, he often acquired great literary curiosities by the promptitude with which he sought them as soon as he knew they might be found; and but few book-stalls escaped his practised eye. The old booksellers, knowing his taste, used to send him the earliest copies of their catalogues, which he examined immediately, marking the items which excited his "acquisitiveness." In the catalogue of the library of Mr. Fell, Principal of the Dissenting Academy at Hoxton, he observed, "A Black-letter Bible." This he exceedingly desired; and, being

prevented, by official engagements, from attending the sale, he deputed Mr. William Baynes, his friend and bookseller, to buy it for him, if he could obtain it at a reasonable price. This that eminent dealer found no difficulty in doing; the only one who competed with him being a gold-beater, who wanted the skins on which the book was written, and relinquished the strife as soon as he had gone to the extent of their value for the ignoble purposes to which he had predestined them. So the book became Mr. Clarke's, at a trifling advance on the gold-beater's mean estimate of its worth.

Released from the duties of the day, Mr. Clarke hied to Paternoster-row, to learn the event, and was not a little rejoiced to find, that the black-letter Bible was secured, more especially because it was of a date so ancient as to make it highly valuable. It was immediately packed up; and, though weighing little less than a hundred-weight, the gratified owner bore it upon his own shoulder to his own house. On minuter search, it was discovered to be the oldest copy of the first translation into the English language. It had been the property of the youngest son of Edward the Third (Thomas à Woodstock), whose arms it bore. It had also passed through the hands of the celebrated Dr. John Hunter. Finding hay and bits of mortar in it, Mr. Clarke inferred that it had been hid during the Maryan persecution, sometimes being concealed in hay-stacks, and sometimes built up in walls; while, from the decayed state of many of its pages, it was equally reasonable to conclude, that it had not been unfrequently buried in the earth. Those pages, however, were carefully restored by Mr. Clarke. Happily, the writing was not infringed upon, except in the first page. All the rest he neatly mended with parchment, stained to the colour of that on which the book was written. In operations of this kind he was remarkably successful, whether parchment or paper was the material to work with; as, likewise, in repairing the covers of Oriental manuscripts,* for which

* During a visit which, in 1811, he paid to Ireland, he saw, among other manuscripts in the library of Trinity College, Dublin, the Codex Montfortii, the only written copy of the New Testament

purpose many of his female friends used to furnish him with patches of stout old-fashioned silk.

It was by a strict economy of time, that Mr. Clarke was enabled to accomplish so much more in theological and biblical pursuits than was absolutely necessary for his pulpit preparations; and that, too, notwithstanding his multiplied engagements as a preacher and a pastor. It was not by sitting up late at night, but by rising early in the morning, that he made time for study. "A late morning student," he used to observe, "is a lazy one, and will rarely make a true scholar; and he who sits up late at night, not only burns his life's candle at both ends, *but puts a red-hot poker to the middle!*" In exemplification of the converse of the first part of this characteristic saying, Mr. Clarke seldom remained in bed after four in the morning; from which hour till he was called off by pastoral duties, he pursued his studies with indefatigable industry. By this means, he redeemed some of those hours which are generally consumed in sleep; hours too, which, as is testified by Milton and Wesley, and by many others of the same class (for it is to such class that morning students have belonged), are more valuable for study than those which occur later in the day; inasmuch as rest has restored to the mind its elasticity, and the events of the day have not had time to confuse the ideas and disturb the feelings. Another method by which Mr. Clarke gained time was, rarely accepting invitations to dinner. When he did dine from home, Mrs. Clarke usually accompanied him; and they returned as soon afterwards as possible; excusing themselves on the ground that they took no tea, for the wife had imbibed the husband's prejudices.

which contains the text of the Three Heavenly Witnesses. Finding it in an injured state, he was led to remark as follows:—"This MS. is not taken proper care of, and in the next binding it is likely to suffer considerable damage. There is scarcely a librarian of any public library that has much knowledge of bookbinding or bookmending; and no man, however respectable his learning may be, is proper to be entrusted with the care of a public library, who does not understand both."

Mr. Clarke's hours of relaxation were after preaching in the evening. With a few intimate friends, among whom were Mr. and Mrs. Butterworth, he used to exchange visits at the close of the day, supping a little after eight. In these mutual hospitalities, he frequently concluded a day of severe study, delighting in the opportunity which it afforded him of unreserved conversation; and such was his fund of anecdote, ancient and modern, that he imparted as much pleasure as he received.

Although these pleasant meetings tended to keep alive the cheerfulness of his disposition, and to invigorate his spirit, they did not prevent his health from suffering, by excessive application to study. In July, 1797, he felt the effects of this so sensibly, that it was deemed expedient for him to go for a short time to the sea-side. Accompanied by several particular friends, he went into Kent, and thence into Warwickshire. At Broadstairs, he saw the remains of a chapel dedicated to the Virgin; and, just, as in days of old, every vessel that passed that spot lowered its top-sails, Mr. Clarke took off his hat as he passed by! The tumulus, upon which stands the memorial of the invasion of Hengist, "a like-nothing-else-sort-of building," inspired him with feelings of still greater awe, being the first inhabited part of Great Britain, the place where Julius Cæsar landed, and where, according to report, the Gospel was preached for the first time in England. Kenilworth Castle, with which Sir Walter Scott has made general readers so familiar, gave Mr. Clarke much delight. He not only "told," but ascended "the towers thereof," and examined it minutely in every part. "I should have liked," he said, "to bring the whole castle on my back, in order that my Mary and her sons might enter into the enthusiasm of their husband and father. But we were obliged to leave a place I could have admired for a year." He was scarcely less enraptured at what he saw in Warwick Castle, which, as Kenilworth is the first ruin, is the most perfect edifice of the kind in the kingdom. The first thing he saw made him "almost absolutely a prey to astonishment and rapture." It was Rubens's portrait

of Schneider's wife: "such a speaking canvas I never before beheld." Then came the Etruscan vases collected by Sir William Hamilton, and some bronze cups dug out of the ruins of Herculaneum; in describing all which, he became "the oracle of the company." They saw, likewise, Queen Anne's bed, which she slept in, and, if report is true, wrought, in part, with her own hands. In the armoury, Mr. Clarke was permitted to accoutre himself, and "felt almost the spirit of a knight-errant coming upon him." He endeavoured, also, to wield Guy Earl of Warwick's sword, weighing twenty pounds, and examined the rest of his enormous equipments, not omitting his porridge-pot, which, being capable of holding one hundred and ten gallons, is filled every time an Earl comes of age. As for the rib of the dun cow, and the blade and back bones of the wild boar, he shrewdly suspected them to be the bones of fish. From this entertaining tour, he returned with health considerably improved.

During the severity and scarcity of the year 1785, Mr. Clarke associated with some members of the Society of Friends, for the benevolent purpose of distributing bread and soup to the poor of Spitalfields, who, in common with the lower class throughout the country, were suffering much from the pressure of the times, the want of money, and, above all, the scarcity of food. This was the first time that Mr. Clarke had come into contact with the Quakers, to whom he was ever after much attached, and by whom he was always highly esteemed.

The year 1796 is memorable in connection with Dr. Clarke's history, as that in which, the Conference being held in London, Mr. Kilham, followed by a great number of people, and some preachers, separated from the Wesleyan Connexion. This excellent and persecuted man became the head of a new denomination, which, while it preserves the doctrines known by the name of Methodism, is regulated by more liberal principles of church government than that from which it separated. It is a highly respectable community, has flourished extensively, and has transfused its spirit into a large portion of the Methodists, not only in this kingdom

but also in America. The ruling party in the Old Connexion have not taken the warning which Mr. Kilham's secession and subsequent events conveyed, but have rather acted as though, having got rid of so many disaffected persons (as they presume to call them), they may indulge their lust of power to a still greater extent than ever. But the time is fast approaching (if, indeed, it has not already arrived), when their ambition will receive a severe check; and perhaps that check may produce an overthrow. What is commonly called "the spirit of the times" is an epidemic from which even the Wesleyan Methodists have not escaped; and its influence is extensively visible amongst them. No man can foretell the issue of that contest which may shortly become a struggle; but every man who wishes for the permanent duration of Methodism under that name (for the *doctrines* with which it is identified are, in their nature, everlasting), should give his voice in favour of the adoption by the Old Connexion of such improvements as will leave the members of the New without excuse for maintaining a separate existence.

CHAPTER VI.

In August, 1798, Mr. Clarke was obliged, in conformity with the rules of Wesleyan Methodism, to bid adieu to London, with all its social attractions and literary advantages, being appointed a second time to Bristol. He had not been many months in his new station before death bereaved him of his father. When he heard of his illness, he naturally became anxious to see him; but the state of his own health and of his domestic affairs proved insuperable hindrances. In these circumstances, he exerted himself with the hope, that, before the disease of his honoured parent proved fatal, he should be in a condition to pay him a visit, and to obtain his blessing, which he ardently desired. In the mean time, he wrote to an old and intimate friend in Manchester, requesting him to watch over his father, and to supply all his necessities, and to procure him (Mr. Clarke) "a line from his father's own hand." This commission was faithfully and tenderly executed. But the days of the venerable schoolmaster were numbered; and neither physicians nor friends could ward off the silent but sure approach of death. When a pen was given him for the purpose of writing, he observed, "I only wish to send my blessing;" but he was too feeble to do even this upon paper without the aid of his son's friend guiding his hand. With this help, he wrote a few lines expressive of his wish that "the blessing of God, and a dying father's blessing, might be ever upon all his children," and informing them, that "he died full of hope, and happy." He died a few hours afterwards. His remains were buried in Ardwick church-yard, in Manchester; and, whenever his son Adam passed that cemetery, he invariably took off his hat, and kept it in his hand the whole length of the yard. He was deeply affected by the unexpected and sudden dissolution of his honoured father, expressing himself as if the bands of life were loosened

from around him. He sent immediately for his widowed mother, who resided with him till he left Bristol, afterwards taking up her abode with her daughter, Mrs. Exley, in that city.

Nor was the death of his father the only affliction which he was called to endure. In common with many others in like circumstances, he had to cope with a species of adversity which must have been very trying to his feelings as a husband and a father. In 1798 and 1799, the general scarcity already noticed had grown into a famine, and all classes of society were constrained to acknowledge in it the frowns of an offended God. The rich ceased to indulge themselves in luxuries which were in any part composed of flour: the middle classes were with difficulty able to supply their families with food, while numbers of the poor, who were almost wholly dependent on those who could ill provide for their own necessities, inevitably perished by starvation. Mr. Clarke and his family were not exempt from this pinching distress; but they were not willing to draw upon the sympathies of their friends, and therefore their wants were not made known. He took the opportunity, which this period of general scarcity afforded, of inculcating upon his children the practice of that true charity which is connected with self-denial; and they used to reserve portions of their scanty meals for the casual relief of the suppliant poor. In these, as in all adverse circumstances, Mr. Clarke maintained a full reliance on the care of Divine Providence. Instead of murmuring at the largeness of his family, and the prospect of its rapid increase, he used to glory in it, as the highest honour that God could confer upon him; and, to persons who did not thus appreciate their mercies, he would reply in the words of the Mohammedan: — "The best wife is she who loves her husband, and brings him many children: let your children and your family be increased, and know that it is on their account that God provides for you." Those evenings which were not devoted to preaching Mr. Clarke employed in the society of his children. One of the gambols in which he joined with them consisted in half-a-dozen of them clinging round his back, his arms, his

waist, and his legs, while, with the seventh in his arms, he paced the room, "the happiest of the group." When bed-time approached, each of the little ones, kneeling in succession by the mother's side, repeated its prayers; while, one after another, their father carried them to bed, revisiting them before he himself retired to rest. The eldest two, who were boys, used to accompany him during the summer months to the villages in which he preached, each of them provided with a stout stick, to belabour robbers withal, should such attack their beloved parent; while he beguiled the way with Oriental tales of good and evil genii, the morals of which tales tended to inspire courage and an unflinching adherence to the right under all circumstances.

Nor was he less happy in his wife than in his children. On the eleventh anniversary of their marriage, he presented her with an elegant gold watch, accompanied by an address, in which he said, "This gold watch, the beautiful dial of which is an emblem of thy face; the delicate pointers, of thy hands; the scapement, of thy temples; the balance, of thy conduct in thy family; the gold case, of thy body; and the cap, of thy prudence,"&c. And on the thirteenth anniversary of the same auspicious event, he addressed her in some ballad verses, the style and tendency of which may be seen in the following specimen: —

"What though no lands nor store of gold
Have raised us up on high;
Seven babes we've here of sweetest mould,
And three more in the sky;
With many friends of heart sincere,
Who love, and for us pray:
Let's join with theirs our praise and prayer,
And greet our wedding-day."

During his residence in Bristol, Mr. Clarke was much engaged in the prosecution of his studies, and in the labours of authorship; but he never allowed these pursuits to betray him into the least neglect of his duties as a preacher and a pastor. He still preached almost daily, and was likewise assiduous in visiting the sick. Moreover, such was his repute for wisdom and integ-

rity, that he was often consulted in cases of conscience, in which his decision was generally final.

His translation of Sturm's Reflections was the first fruit of his pen in Bristol. It was published in 1800, and had a rapid sale. Not being acquainted with the German language, Mr. Clarke translated the French version. To the second volume of this excellent and popular work were prefixed some well-written lines by Mrs. Clarke, which afford evidence of a well-cultivated mind. Some of them, indeed, evince a more than ordinary aptitude for poetical composition; as, for instance, the line which describes the wide circulation of the original work,

"Far as his native nervous language ran."

During the year 1802, Mr. Clarke published his Bibliographical Dictionary, in six volumes, to which, in 1806, were added two volumes of Bibliographical Miscellany and Supplement. To this succeeded a small work, chiefly extracted from it, entitled, "A Succinct Account of Polyglott Bibles," and also "An Account of the Principal Editions of the New Testament." These works were the result of great pains and research; and, while they proved a guide to others in the study of Biblical literature, their compilation had materially added to Mr. Clarke's fitness for performing the great work which he ultimately achieved.

His application to study was so intense, and his ministerial duties were so laborious, as to impair his health, for the restoration of which he was advised to make an excursion into Cornwall. Of this little tour we have an amusing account in letters to Mrs. Clarke, which abound in strokes of pleasantry. He soon recovered his appetite; for he had not been long from Bristol when he "made a breakfast like an ancient Briton;" but he did not fare so well at dinner, where, for two joints of pork, a sort of flesh which he had renounced with all the disgust of an Israelite, the only substitute was a piece of cold beef, scarcely more inviting. Between Launceston and Camelford, he thought he observed the evidences of a natural convulsion in two lofty hills between which the

road passed, and which had every appearance of being the two parts of a disrupted mountain. In visiting Nathan's Keeve, a name given to a large round basin, which a fall of water, one hundred feet in height, has formed out of the solid rock, he learned, that, according to tradition, there was in it a silver bell, for which some men were fishing, when one, who had brought it above the water, cried, "Thank God, here it is;" but, the other replying, "No thanks to him—we have got it without him," it immediately tumbled in again, and there remained. This tradition, whether true or false, he regarded as arguing a popular belief that blasphemy against God would not go unpunished. In passing over the ground on which King Arthur fought his son-in-law Mordred, he saw the bridge on which the latter is asserted to have fallen, and which was still called Slay-man's Bridge. These and other curious antiquities engaged his attention; but the most gratifying circumstance of this tour was, that he met with a young gentleman from India, who read Persic and Arabic with the true accent.

He returned from this excursion to pursue with renewed strength his ministerial and literary labours. As an occasional relaxation from study, he enjoyed, besides the society of his own family, the conversation of many valuable friends. Mr. Charles Fox, a distinguished Oriental scholar, and a man of sense and taste, was his intimate associate. He was no mean poet, and published a volume of verse, purporting to be translated from the Persic; but there is no doubt that it is original. He had, however, made translations from the poets of Persia; but these he did not live to publish. In the society of this amiable and accomplished man, Mr. Clarke took great delight; and it contributed to extend his knowledge of Oriental literature.

The celebrated Dr. Fox was another of his acquaintance; and from this gentleman he had an account of one of the inmates of his large lunatic asylum having swallowed a piece of a poker between two and three inches long. This extraordinary fact rested on incontestable evidence, as the reader will perceive when informed, that the surface of the iron, which had undergone a regular

process of digestion, was deeply honey-combed by the action of the juices.

It is worthy of remark, that Mr. Clarke spent an evening at the house of one of his Bristol friends, in the company of Humphrey Davy and Robert Southey; but of this remarkable meeting of three men, each of whom afterwards arrived at the highest distinction in different departments of learning, we are without any more particular record. Mr. Southey was shortly after appointed secretary to the Chancellor of the Exchequer in Ireland.

Mr. Clarke often had experience of difficulties arising in his biblical pursuits from the scantiness of his pecuniary resources. This was the case during his residence in Bristol. He had not a good Arabic Dictionary, which, however, was indispensable to him as a commentator on the Scriptures. His bookseller was consequently desired to procure him a copy of Meninski's Thesaurus. An opportunity presented itself of executing this commission; but how to pay for the work (the price being forty guineas) was the question. Mr. Clarke wrote to a friend, requesting him to lend him the required sum for three months, at the end of which it should be repaid. At the same time he instructed his bookseller to call upon the gentleman for the money. But he had reckoned, as we say, without his host. His friend replied, by advising him to "confine his wishes and wants to his circumstances," and concluded by announcing his refusal to lend the money. This was discouraging enough; as no one could say when a Meninski might again be in the market. In these circumstances Mr. Clarke resolved to make a formal application to his friend, Mr. Ewer, of Bristol. This gentleman entertained it in the handsomest manner, replying, "Yes, Mr. Clarke, twenty times that sum for twenty times as long, if you wish it." By this means Meninski, without whose aid the Commentary could never have been written, was secured, Mr. Clarke faithfully refunding the money at the time promised. Of this little circumstance Mr. Ewer or his descendants have reason to be proud.

After a residence of three years in Bristol, Mr. Clarke

removed to Liverpool, pursuant to the appointment of the Wesleyan Conference of 1801. The pleasing prospect of renewing his acquaintance with former friends was hardly sufficient to counterbalance the regret with which he parted from his numerous associates in Bristol. He often declared, that he "never met with more kind, more estimable, and more endearing friends," than in that city.

Though his official duties and his private studies were, as usual, pressing, he found time to advance the cause of knowledge, by forming an institution, called the Philological Society, which was opened on the 18th of December, 1801. Being unanimously chosen the president of this Society, Mr. Clarke drew up the rules and the introductory address, as well as a list of questions, touching science and general literature, for the consideration of the members. All these were printed. Many excellent papers emanated from this institution, which was the means of exciting considerable scientific and philosophical inquiry. Among other circumstances arising out of his connection with the Philological Society, it procured him the acquaintance of the late Mr. Roscoe, a man as eminent for his virtues as for his talents and accomplishments.

While Mr. Clarke was thus engaged in promoting the interests of science, he never neglected any one of his peculiar duties. In visiting the sick, he was eminently prompt, and even laborious, frequently rising in the middle of the night, and walking several miles to administer consolation to the dying.

In the course of these visits, he met with an extraordinary case. It was that of a gentleman who had been awakened under a sermon from him, but who, though he evinced every sign of true and deep penitence, found no rest for his soul. Such had been his state for some time before he became ill and sent for Mr. Clarke. It surprised him that God had so long withheld a manifestation of pardon in a case of so much bitter repentance; and, finding, after repeated visits, that the sick man's disease was aggravated by the uneasiness of his mind, he expressed to him his firm belief that he had left some-

thing undone which it was his interest and his duty to do. This elicited the real facts of the case. The dying man related, that, in sailing some years before from a foreign port to England, he had, by way of frolic, secreted a small bag of dollars, which had been committed to the captain's care, but which he carelessly allowed to lie day after day upon the locker. At the end of the voyage, the captain making no inquiries for the bag, it was still detained, and several months elapsed in total silence concerning it. At length, however, the parties to whom it had been sent, having received notice of the fact, applied to the captain, who candidly acknowledged that he took it on board, but added that he could give no further account of it. By this time, the person in whose hands it was, became alarmed, and was ashamed to confess, lest his character should suffer; and so he purposely hid the property. The poor captain was sued for the amount, and, having nothing to pay, was thrown into prison, where, after languishing for two years, he died. The guilty person now strove to lose the remembrance of the misery which he had occasioned, and to drown the voice of conscience, by business and amusement. But he strove in vain; and, especially from the time when he heard Mr. Clarke preach, he had enjoyed no peace, but, on the contrary, suffered great disquietude of mind. He had agonized at the throne of mercy for pardon, but God was deaf to his prayers; and he feared that he must go down into the grave unpardoned, unsaved. At the end of this painful narrative, Mr. Clarke enjoined the duty of restitution. To the captain himself, none could be made; for he was dead, and that without knowing that his name was rescued from infamy; but his widow and her children were alive. The gentleman eagerly complied with the proposition: the sum, with compound interest, was made up: Mr. Clarke communicated the circumstances, without mentioning any name, to the widow and to the other parties concerned, and obtained an acknowledgment for the money. The mind of the dying man was now calmed; and he expired in full assurance of the mercy of God through Christ. While this case should put the best of us upon

our guard, and while it is especially a lesson to those who may have made unlawful gains, it should also teach Christian ministers, and all who may be consulted as spiritual advisers, to beware lest at any time they suffer themselves to impute to God a state of things for which the sinner himself is wholly accountable.

Mr. Clarke's own health became seriously affected, in consequence of his severe application to study, and the pressure of his various engagements. He was often taken ill so suddenly, as well as seriously, as in an instant to lose all sensation. In April, 1802, his health had suffered so deeply from these frequent seizures, that he went to London to take the advice of the faculty. Mr. Pearson, whom, among others, he consulted, told him that he must wholly desist from mental labour, and that he must not engage in any bodily exertion more violent than that of gardening and riding on horseback. The ventricles of his heart, he said, were in a state of disease, perhaps too far advanced to be cured. If he did not totally abstain from reading, writing, and preaching, he would die speedily and suddenly: if he did not abstain wholly for twelve months, he was a dead man. Mr. Pearson concluded by saying, "Did I not believe you to be in such a state of mind as not to be hurt at this declaration, I would have suppressed it."

In communicating this alarming intelligence to Mrs. Clarke, her husband, bidding her not believe it *all*, said, "If I find I cannot do my work, I will give it up: *I will not feed myself to starve the church of God;* I will seek out some other way of maintaining my wife and children." This is but one of several strong proofs which he gave of his great disinterestedness and scrupulous integrity. It is one, however, which the holders of ecclesiastical sinecures, as well as non-resident or negligent beneficiaries, would do well to ponder: it ought to make such men blush.

While remaining under the hands of Mr. Pearson, whose gloomy prediction, though confirmed by the opinion of several eminent practitioners, was not verified, Mr. Clarke's opinion was asked upon a point of antiquarian lore. The Society of Antiquarians had just received

from Egypt a stone bearing three inscriptions, one in hieroglyphics, a second in Greek, and a third in—nobody knew what. At the pressing invitation of the Secretary, who was a rather vain and probably a shallow man (for, though he was very learned in his talk on his first introduction to Mr. Clarke, he made less display on further acquaintance), Mr. Clarke went up to the Society's apartments in Somerset House, and saw the monument. In the first place, he determined the fact that the material of which it was composed, and which some had supposed to be porphyry and others granite, was basaltes interspersed with mica and quartz; and immediately after affirmed the unknown inscription to be Coptic, which it was soon admitted to be. Thus readily did he solve a difficulty which had puzzled, for aught that we know, the whole Society of Antiquarians.

Before Mr. Clarke removed from Liverpool to another circuit, he was called to mourn the death of his only brother, Mr. Tracy Clarke, whose constitution had been undermined by the excessive engagements of a large and wide-spread practice, till consumption supervened, and terminated his useful career in the 45th year of his age. Mr. Adam Clarke frequently attended his brother during his illness, and had the melancholy satisfaction of administering to him the Lord's Supper the day before he died, when, though in great pain of body, he was steadfast in his confidence in God. Those who have accompanied us thus far in our narrative may more easily conceive than we can describe, the grief into which the surviving brother was plunged by this painful dispensation; for they have seen by what peculiar ties these brothers were bound together, the mode of their early education having made their interests one, as well as their hearts. But Mr. Adam Clarke, exercising the privileges of the true Christian, found consolation and repose in the hope of meeting his departed brother in the paradise of God.

A most singular circumstance has been recorded as having occurred a short time before Mr. Tracy Clarke's death. He had gone to the Isle of Man for the benefit of his health, having with him one of his sons. During

the night which preceded his return to England, he dreamed that he had been to see Mrs. Clarke, and that, contrary to custom, she was sleeping in the best bed-room; and, as they walked to the place of embarkation, he communicated this dream to his son. On arriving in Liverpool, the father was prevailed upon to pass a night at his brother's house, while his son went forward to Maghull, to announce their safe arrival to his mother. When she saw him coming without his father, she fell into a paroxysm of grief, and could not without great difficulty be persuaded of her husband's safety. The cause of these misgivings was not a little remarkable. During the same night in which Mr. Clarke had dreamed his dream, she heard him ride up to the stable, bring his saddle and bridle into the house, and hang them up as usual. She then heard him ascend the stairs, enter the room in which she lay, which was indeed the best bed-room, and walk round the bed. All this, as she assured her younger son, on rising in the morning, she had heard distinctly, affirming that she could not be deceived in thinking the footsteps to be those of his father, and adding her fears that some misfortune had befallen him. We leave those who love to speculate in such matters, to determine, if they can, what degree of encouragement this singular coincidence, of the truth of which there remains no doubt, holds out to the notion of a communion between the spirits of persons at a distance from each other.

The value which was set upon Mr. Clarke's ministry, and the esteem in which his general character was held, may be conceived from the fact, that, as soon as it was lawful (for the rules of the Wesleyan Conference forbid a repeated appointment to any given circuit, until the lapse of eight years since the preacher in question left that circuit), he was re-appointed to circuits in which he had travelled before. We have seen this exemplified in his second appointment to Bristol and Liverpool; and, in 1803, he was stationed, a second time, in Manchester also, where he had the high satisfaction of finding the Stranger's Friend Society, which he instituted in 1791, in a state of active and very beneficial operation.

During the two years which Mr. Clarke passed in Manchester, he made a point of attending the class of Mr. Kenworthy, not to lead it, but in the capacity of a private member, seeking religious instruction. This singular fact — ought it to be singular? — has been mentioned in connection with an argument to prove, that the Wesleyan-Methodist travelling preachers, as a body, act inconsistently in abstaining from this means of grace, as soon as they engage in the itinerant work, while it is held to be absolutely necessary that they should continue to make diligent use of it up to that period, and while, also, they continually urge it upon their hearers, as an indispensable source of spiritual improvement. Mr. Clarke appears to have now devoted more time than he had been wont to do to pastoral engagements, for which, indeed, the hours of the day were barely sufficient. But the early hours of the morning which he redeemed from unnecessary sleep, he considered as strictly his own property as the Hollanders might consider land recovered from the sea. But, in appropriating those hours to literary purposes, he was far from discovering a spirit of selfishness. From five to seven every morning, his study was open to several young men, who desired to obtain a knowledge of the Hebrew and Greek languages, in which he instructed them. Some of them found the knowledge thus acquired peculiarly useful; for they afterwards entered the ministry.

Being subject to less confinement than formerly, and experiencing the most affectionate attentions from his numerous friends, Mr. Clarke's health had considerably improved, when the illness, and subsequent death, of his youngest daughter broke in upon his peace. She was a lovely and promising child; but, her constitution not being equal to contend with the hooping-cough, with which she had been seized, it fell upon her lungs, and slowly reduced her to the grave. Her parents shared between them the burden of nursing her. The effect of the consequent fatigue and anxiety upon Mrs. Clarke was such, that the infant, of which she was then pregnant, hardly survived its birth; while the mind of Mr. Clarke was so depressed by the prospect of losing

his darling child, that the physician who attended him, declared, "Mr. Clarke, if God does not soon see good to take that child, death will take you." Soon after this, she died, being just five years old. The grief of Mr. Clarke was so deep, that it was long before he recovered his ordinary tone of mind. Writing to a friend, concerning the departed child, he speaks of her as having shown a remarkably fine understanding, and a most amiable disposition. "She loved prayer, attended public worship with delight," and manifested an uncommon "firmness and constancy of resolution. Had she lived, she would have made, under proper cultivation, an eminent woman."

During his residence in Manchester, Mr. Clarke published a new and an enlarged edition of Fleury's Manners of the Ancient Israelites, which appeared in 1804. This work was so favourably received, that, in 1805, a second edition was called for. The author embraced the opportunity of making additions and improvements, and wrote a dedication to two friends, which was to have been prefixed, and had actually been printed off, when those for whom he had designed this mark of his esteem, declined the intended honour. It was consequently suppressed; and, warned by this example, the author took care that all his subsequent publications should depend entirely on their own intrinsic merits. In 1804 also, he published a Succinct Account of the Principal Editions of the Greek Testament, to which was added, Observations on the Text of the Three Divine Witnesses, 1 John v. 7, 8, 9.

In the autumn of the same year, Mr. Clarke received a letter from Mr. Samuel Greatheed, of Newport-Pagnell, informing him of the design to establish the *Eclectic Review*, and requesting his assistance in those departments of criticism to which his attention had been turned. It appears, that several alterations, suggested by Mr. Clarke, were adopted in the Prospectus of that work; and that, though, on account of his numerous engagements, he objected to take charge of the biblical department, his objections were overcome by Mr. Greatheed's importunity; for, in the first number, he furnished an

elaborate review of Sir William Jones's Persian Grammar, and, in successive numbers, reviews of Mr. Sharp's Hebrew and Greek Grammars. From the correspondence to which this literary engagement gave rise, it seems that Mr. Clarke did not think that Mr. Sharp's arguments on the Greek articles carried much weight. The reviewer of Lord Teignmouth's Life of Sir William Jones, in the second number, was assisted by Mr. Clarke, whose remarks upon the work it was deemed important to obtain; and Mr. Greatheed bears ample testimony to his efficiency as a periodical critic, when he says, "If we had many friends as zealous as yourself, we should not fear for our final success."

About the same time, Mr. Clarke, as President of the Liverpool Philological Society, drew up an anniversary address, which was printed by request. He had devoted considerable attention to the interests of this institution, a branch of which he formed in Manchester, during his residence in that town; and, in August, 1805, when, in due course, he was to leave them, the members presented him with a unanimous vote of thanks, accompanied with a letter, in which their affection for his person seems to contend for pre-eminence with their esteem for his talents and knowledge, and their gratitude for his efficiency as their president. They likewise acknowledge the receipt of "a classical and elegant diploma plate," which he had presented to the Society. In February, of the same year, the members evinced their regard for Mr. Clarke by more substantial tokens. During his temporary absence from Manchester, they held a meeting, at which it was resolved, that a pair of silver cups should be purchased, and be presented to him by the Vice-presidents on his return. They were richly chased, and on each of them was engraved an inscription, signifying that they were the gift of the Manchester Philological Society to their most beloved and most diligent president, and that they were given in testimony of the numerous advantages which had been derived from intercourse with him. Deprived of the fostering care of its founder, and weakened by the desertion of its most efficient members, who, in obedience to the calls of Provi-

dence, removed at different periods from Manchester, this excellent institution gradually declined, and, in a few years, was totally extinct.

Parting from his Manchester friends, both social and literary, with mutual regret, Mr. Clarke removed to London, to which the Wesleyan Conference, of 1805, again appointed him. He took up his residence in one of the houses adjoining the chapel in the City-road. That modern innovation, the division of circuits,—which, while some defend it on the ground of expediency, if not of absolute necessity, others, with some reason, maintain to be a provision for the personal ease of favoured preachers, and a fatal blow aimed at the itinerant principle,—that modern innovation, be it good or evil in its object or its operation, had not yet reached London. The metropolis was still one circuit; and the years which had elapsed since it was formerly the scene of Mr. Clarke's labours, had witnessed no changes except such as tended to extend its size, and multiply its requirements on the preachers stationed in it: for many new chapels had been built, and the most distant preaching stations were more distant than before. Of this immense circuit, Mr. Clarke was now the superintendent—an office which he could not have discharged, but for the efficient aid of Mrs. Clarke, who kept all his accounts, saw every stranger that called, and protected him from the obtrusiveness of impertinent inquirers. So completely was he absorbed in these official duties, that he found it impossible to resume his merely literary pursuits.

Hearing, in the spring of 1806, that his old friend, Mr. John Pawson, who had been his colleague in London and Liverpool, and was associated with him and others in the trusteeship of Mr. Wesley's effects, was in a declining state, he invited him to his house, hoping that a change of scene might produce a beneficial effect upon his health and spirits. But this brotherly invitation came too late to be accepted. The venerable servant of Christ was already fast approaching the gates of death, to which age and a most distressing complaint were bringing him. With much bodily pain he acknowledged Mr. Clarke's kindness, in a letter which appears

to have been his last act in this life. His dying moments were cheered by the universal love of his brethren and the Wesleyan Societies, but yet more by those elevated hopes of heavenly bliss, which it had been the labour, the successful labour, of his long life to be the means of inspiring into his countrymen. With such prospects, he was enabled to bear with heroic patience the acutest physical sufferings, and to await with dignified composure his emancipation from the house of clay. "Alas!" he said, "for all the double refinements which some have found out: give me Methodism in its unadorned simplicity — in its spirit, life, and power!" And it was this Methodism — this sincere milk of the word, which had nourished his spirit, and fitted it, by God's grace, for the beatified state.

In 1806, Mr. Clarke was obliged to attend the Wesleyan Conference in Leeds; of the proceedings of which his affectionate and playful letters to his wife enable us to give some account. When it was announced that he would preach at the old chapel in that town, the Methodists, like the tribes at Jerusalem, or the Scotch peasantry at the quarterly sacrament, gathered together, from a circuit of twenty miles.* Before the

* The eagerness with which the Conferences in Leeds and Sheffield are attended by the ardent Methodists of the West Riding of Yorkshire, is almost incredible to those who have not seen it. A contested county election affords only a faint type of the crowds which assemble. The following anecdote, related by Mr. Clarke in one of his letters to his wife, will show the spirit of that warm-hearted people in 1806—a spirit which the lapse of nearly thirty years has not tended to cool. "One of the Society of Friends, walking up and down the street, near his own house, at six o'clock in the morning, seeing a very plain-looking countryman, covered with dust and carrying a large great coat, thus accosted him, 'Friend, whither art thou come? thou appearest to have travelled far, and to be much fatigued.' 'Glory be to God,' says Blunt-spurs, 'I am cooming to the Methodist Conference, I am coomd forty mile, and ha walked all night: I ha got fifteen shillin, mon, and ha savd it fro my wage these twalve week at upwart o' a shillin a week.' The Friend, struck with his appearance and honest bluntness, said, 'Friend, I like thy spirit; thou seemest sincere and zealous in thy way; turn in hither and refresh thyself, and thou shalt be welcome to what the place will afford.' Poor Gruff turned in, and found a hearty welcome and plenty to eat. How valuable," adds the relater, "is this simplicity

Conference was opened, he had heard that many of the brethren intended to support his election to the chair; and, before they proceeded to the ballot, he positively declared that he would not serve if elected. Regardless of his objections, however, a very large majority voted in his favour, and he was called to the chair in the name of the Conference. Still he refused, begging that the next to him in the number of votes might be appointed; when Messrs. Joseph Bradford and Thomas Taylor, seeing that words were useless, lifted him by main force nto the seat of honour. He was confounded by the reponsibilities and duties of the office. "I shall, no doubt," he says, "be 'welly kill't' as they term it here; but I must go through it, if it please God to give me power." The solemn ceremony of admitting into full connexion those preachers who had travelled four years, was that which weighed heaviest on his mind, They were in number seventeen. He got through the preliminary examinations "with nearly as much clearness and precision as he could wish;" and, though this labour as well as that attending the actual admission of the candidates exhausted his strength, yet he "acquitted himself to the satisfaction of his brethren, and felt (what few would venture to say of themselves) that he had acted with entire uprightness towards his God."* Twice after this, Mr. Clarke presided over the deliberations of his brethren; but, having once overcome his diffidence, he did not again exhibit so strong a reluctance to accept that honour. His correspondence with Mrs. Clarke, during this brief separation, exhibits his domestic cha-

of spirit! How much more happiness do those people feel who take God at his word, than those experience who are disputing with God himself every particle of his own revelation! Julius Cæsar Scaliger, who perfectly understood thirteen different languages, seeing the comparative happiness of the simple and the ignorant, exclaimed, 'Oh, that I had never kown my alphabet!' But," he concludes, lest the advocates of popular ignorance should make a catch at him, "it is probable that from these uninstructed persons, as many sources of comfort are sealed up, as there are causes of distress to those whose understandings are properly cultivated."

* Mr. Thomas Taylor, being the Ex-President, delivered the charge on this occasion, occupying "about eight minutes!"

racter in an amiable light. "Yourself," he writes, "and the children, are all I have on this side the God of heaven; and I shall come home to you with *at least* as much cheerfulness and joy, as the day I went into Trowbridge Church, to take you by the hand as my *everlasting* wife."

On his return to London, he yielded to the request of his brother-in-law, Mr. Butterworth, by becoming a member of the Committee of the British and Foreign Bible Society, which was then in its infancy, and of which that gentleman was one of the earliest members. During ten years, Mr. Clarke was rarely absent from the meetings of the Committee; and so important had his services become to that noble institution, that, when, in the ordinary course of Wesleyan-Methodist rule, the time arrived for his removal from London, the Committee directed an application to be made to the Conference, stating the interruption which must be occasioned to various parts of their foreign translations, upon which Mr. Clarke was engaged, should he be withdrawn from London, and earnestly requesting that he might be permitted to remain. This resolution was forwarded to the Conference of 1807, in a letter addressed by Messrs. Hughes and Owen, the then Secretaries, "To the Reverend the Preachers of the Methodist Society assembled in Conference." By those gentlemen the assistance of Mr. Clarke was represented as "essential to the successful execution of many plans then under consideration, for supplying Mohammedan and Pagan nations with the Holy Scriptures." "Services of that description which Mr. Clarke had rendered, were indispensable," they said, "to the successful prosecution of the Society's plan; and the Committee knew not any man, he excepted, from whom they could expect to receive them." The letter concluded by urging, that, upon the whole, Mr. Clarke might render more important services to the cause of Christ in connection with the Bible Society, than in any other sphere of exertion. To a request of such a character, and so urged, it was impossible to return any other than a favourable answer; and, accordingly, Mr. Clarke was re-appointed to London.

The Bible Society reaped very considerable advantages from his exact and extensive erudition, and from the versatility of his talents. At the time when he became a member of the Committee, the printing of an Arabic Bible was engaging its attention. Such a version had been commenced at a Newcastle press under the auspices of Dr. Barrington, then Bishop of Durham; and the Committee requested the opinion of Mr. Clarke, previous to determining whether they would bargain for a number of copies, or would print a Bible for themselves. His valuable counsels on this subject are contained in several letters, written obviously with much care, and exhibiting a minute acquaintance with the question under consideration. The first of these was addressed to Lord Teignmouth, the President of the Society, who ever showed a great regard for Mr. Clarke, and paid the most respectful attention to his opinion on all subjects. Mr. Clarke objected to the type of the Newcastle Bible as small, and to the lines as being too long; but his prime objection was, that it wanted the vowel points. The omission of these he held to be fatal to usefulness—not because they were necessary in themselves, but because the Mohammedans considered them essential to a Divine Revelation. So much was this the case, that, although they used no points in their ordinary writings, yet they uniformly supplied them in all passages quoted from the Koran, which, in all its forms, retained them. This rule was observed, not only in token of respect to Divine Revelation, but also in order to determine its precise meaning; for in the Arabic there are words, which, though expressed by exactly the same letters, differ in their moods and tenses, and can only be accurately discerned by affixing the appropriate points. In the first place, then, the omission of the points would be fatal to the pretensions to inspired authority set up on behalf of the Bible; and, in the second, it would lead to misinterpretation of particular passages. The Christians in the East were averse to the use of points; but for no better reason, than because the Mohammedans were superstitiously attached to them; and the object was, to promote the religious improvement, not of the former,

but of the latter. In conclusion, Mr. Clarke recommended that the Society should engage to take a given number of copies of the Newcastle Bible, and to defray the whole expense of them, provided it were printed with points, either throughout, or at least in those places where they should be found necessary to fix the sense.

A meeting of the Oriental Sub-Committee of the Bible Society was held on the 21st of January, 1807, to the other members of which Mr. Clarke, being prevented by illness from being present, addressed a long letter concerning the subject of their deliberations. Taking it for granted that an Arabic Bible was to be printed, he discussed the question of what copy or copies should be used. With a minuteness of detail evincing the most extensive knowledge, he enumerated the various Arabic versions of parts, or of the whole, of the Scriptures, stating the peculiar merits and defects of each. He then pointed out those which it would be safest to follow in printing the various books of each Testament, recommending a careful collation of the whole with some of the most ancient manuscripts. He deprecated any direct attack upon the Mohammedan religion, as calculated to excite the indignation of its professors, instead of removing their prejudices, advising that there should be prefixed to the work a mild address, relative to the integrity of the Old and New Testament, which integrity the Mohammedans deny, asserting that the Jews have corrupted the former, and the Christians the latter. He concluded by saying, "In such prefatory discourse particular attention should be paid to explain the terms, Father, when applied to God; Son of God, when applied to Jesus Christ; and sons and daughters of God, when applied to believers. If possible, let these forms of expression be vindicated from the Korân, and from Arabic theological and poetical writers. I hope this will not appear of small moment to the Committee, as I have often witnessed that the use of these terms fills conscientious Mohammedans with terror, as they are not yet persuaded that we do not use them in their grossest acceptation."

Hearing that the letter, of which the foregoing extract

forms a part, had been submitted to Lord Teignmouth, Mr. Clarke addressed his Lordship on the subject, adding several particulars to what he had already stated concerning the relative value of different Arabic editions, and concluding by again strenuously advocating the adoption of the points, which he recommended Mr. Keene, a young gentleman then recently returned from India, and who had been educated in Fort William College, as well qualified to affix.

To this letter Mr. Clarke received a reply from Lord Teignmouth, in which his Lordship speaks of his (Mr. Clarke's) remarks, both to himself and to the Oriental Committee, as having "thrown great light upon a subject which he had so thoroughly considered;" and informs him that he is engaged in a correspondence with Dr. Ford, of Oxford, who had been requested to say whether he would undertake, for a suitable remuneration, to superintend and correct an edition of the Arabic Bible for the Society, and to give his opinion upon the text which ought to be employed, with his judgment upon Mr. Clarke's letter.

The publication of a New Testament in the Calmuc Dialect having been resolved upon, the preparation of types was implicitly confided to Mr. Clarke's superintendence. A scale of types, constructed by himself, and executed with singular beauty, was submitted to the Committee, and a fount was cast according to his model. The preparation of this scale required much care and knowledge, and consumed considerable time; and the types were forwarded to the Missionaries at Karass, with a specimen, by Mr. Clarke, of the mode in which they should be used.

Besides his other exertions in connection with the Bible Society, Mr. Clarke was instrumental in the publication of a New Testament in Greek, the modern and the ancient Greek being, at his recommendation, printed in parallel columns. He likewise assisted Mr. (now Professor) Lee in completing the Syriac New Testament, upon which Dr. Buchanan was gratuitously engaged at the time of his lamented death.

For these various services, which had involved a con-

siderable sacrifice of time and labour, the Committee presented Mr. Clarke with a gratuity of fifty pounds; which, however, he speedily returned, in a letter, the sentiments of which do honour to human nature. He said that he could not reconcile the acceptance of the Society's bounty to any principle from which his services proceeded. The Society might command those services to the utmost of his power, and he only regretted that he could not devote more time to so useful an employment. "God forbid," he proceeded, "that I should receive any of the Society's funds: let this money, therefore, return to its source; and, if it be the instrument of carrying but one additional Bible to any place, or family, previously destitute of the words of eternal life, how much reason shall I have to thank God that it never became part of my property!"

In the mean time, Mr. Clarke had not neglected his engagements with the editor of the *Eclectic Review*. Early in 1806, he furnished a review of Holmes's Septuagint, concerning which Professor James Bentley, of King's College, Aberdeen, writes, "It is more conformable to my ideas of what a review should be, than is generally to be met with in the periodical publications of the present day: it is such a complete account and analysis of the work, as will enable a person to form a just opinion of it. The article contains many particulars of additional information more than Holmes has given; and these you have so intermingled with those drawn from Holmes, that the generality of readers will not perceive to whom they are indebted for them. The opposite to this is, I believe, the usual practice of reviewers: they often display information as their own, which they owe altogether to their author, whom they perhaps are abusing; and thus make it more their object to seem knowing themselves, than even to give a proper and just account of the author whose work they are professing to review."

In August, 1806, Mr. and Mrs. Clarke, and Mr. and Mrs. Butterworth, paid a visit to the ladies' mother at Trowbridge. They made a party to Stonehenge; and,

as they approached those venerable monuments, Mr. Clarke, seeing a nearer way of access to them across a field, sprang out of the carriage, and had enjoyed some minutes of consummate gratification before the rest of the company came up. After examination, he concluded that these stupendous stones originally composed three concentric circles. "It was doubtless," he wrote to one of his sons, "a place consecrated to the purposes of religious worship. I have no doubt that the power or strength of the Divine nature was the attribute principally contemplated by our rude ancestors, and, indeed, by all the primitive inhabitants of the earth. Hence colossal statues, immense rocks, and massive temples, were dedicated to this power or strength, which, at last, the licentious imagination of man personified, and adored in a monstrous human form.

"I suppose, therefore, that these stupendous monuments of huge rocks, placed in a certain artificial manner, which are found not only here, but in every nation of the world, were the temples dedicated to the god of strength by the primitive inhabitants of the earth.

"The rocks of which Stonehenge is composed are certainly not natives of the place: there are no stones like them in all this country, nor, within many miles, any stones at all. They must, therefore, have been brought from a very great distance; and it would puzzle the most scientific engineer to conceive machines adequate to such carriage, and others, not only capable of erecting the stones when brought to the place, but of elevating those which form the horizontal coverings, which are many tons' weight, to a height of between twenty and thirty feet. This consideration alone is sufficient to impress us with respect for the ingenuity of our ancestors. Every succeeding generation fondly imagines itself wiser than the preceding one; and it is on this principle that we suppose our ancestors must have been savage and barbarous; and, rather than acknowledge that they must have cultivated some arts, at least, to a higher degree of perfection than ourselves, we make use of the most sottish hypothesis to account for the formation of Stone-

henge and similar monuments. Not only country-people, but grave scholars, have conjectured that these immense stones are a composition of sand, with something else, which our ancestors kneaded together, and, *stratum super stratum*, composed these huge stones, as the tinners in Cornwall do their coble-houses."

The party lodged at Amesbury. On inquiring of the waiter whether there were any religious people there, he replied, that there was a people who had *left* the Church, and were much under the direction of a baker. This person, whose name was Edwards, several of them, headed by Mr. Clarke, went in search of; and, having found him, discovered that he had come to Amesbury on purpose to introduce Methodism into it, which, during upwards of thirty years, had been attempted in vain, until he succeeded in forming a society and raising a congregation.

The tourists visited Old Sarum also, which Mr. Clarke, having minutely examined it, thus described :—" To me this was a very high treat : we found here the remains of a very ancient city and fortress, surrounded by a deep trench, which still bears a most noble appearance. On the top of the hill, the castle or citadel stood ; and several remains of a very thick wall, built all of flint stone, cemented together with a kind of everlasting mortar. What is remarkable, these ruins are still considered in the British constitution as an inhabited city, and send two members to Parliament. Within the breadth of a field from this noble hill, there is a small public-house, the only dwelling within a very great space, and containing a very few persons ; which, excepting the crows, hens, and magpies, are the only beings which the worthy members have to represent in the British Senate." But, as the reader is aware, those feathered bipeds have been disfranchised.

In looking over Wilton House, the seat of Lord Pembroke, Mr. Clarke was much gratified by the collection of antique sculptures ; but workmen were in the house, and all was in confusion. He was mortified, and the noble owner would not have been less mortified, at seeing " many of these invaluable relics of antiquity injured,

and in the progress of being injured, by the joiners, plasterers, &c. &c., who had even erected their benches against some of the finest productions of the sculptors of ancient Greece." The English are strangely insensible to the beauties of art, especially in sculpture.

They likewise visited Wardour Castle, the seat of the Earl of Arundel, a Catholic nobleman. Mr. Clarke was particularly struck with Spagnoletti's picture of the Death of Christ. "He is represented," says he, in a letter to his son, "as just taken down from the cross, the countenance indescribably expressive of death, and yet highly dignified, fully verifying the words, 'No man taketh my life from me: I give up my life for the sheep, I lay it down that I may take it again.' You could see, according to the Scripture, that 'he was free among the dead.' Free: — at liberty to resume his life whenever he pleased, as he had given it up according to his own good pleasure."

His daughter kneeled before the altar; and this, with the devout obeisances of the steward, who conducted the party, gave Mr. Clarke occasion to observe, "To superficial and irreligious minds all this might appear superstition: but I confess, where I meet with so much solemnity, decorum, and reverence, I feel no hesitation to ascribe these acts to a more heavenly principle. He who can enter a church or a chapel, or any place dedicated to the worship of God, as he does into his own habitation, or into that of his horses, which is a very common case, has, in my opinion, no proper notion of religious worship, and is never likely to derive much edification to his own soul from his attendance on the ordinances of God." While some will view these remarks as an apology for religious error, others will admire them as evincing a tolerant and liberal disposition.

The next place which they visited was Fonthill Abbey, whose gorgeous splendour did not please Mr. Clarke; he delighting in what was chaste and classical, rather than in what was merely costly. He was much better gratified by an inspection of the house and grounds at Stourton, the seat of Sir Robert Hoare, Baronet. Here he met with what he had not seen in any of the mansions which

he had visited, a well-arranged, though not very extensive, library of good books.

Mr. Clarke returned from this little tour, in which he had seen many objects that interested him, and had particularly gratified his taste for antiquities, in an invigorated state both of body and mind.

It was impossible that he could produce works of so much research as those which have been already noticed, or occupy himself on those which had yet to be completed, without attracting the attention of his learned contemporaries. The celebrated Professor Porson was one of his literary friends, and entertained a high opinion of his learning and abilities. A mutual friend requested the Professor to interpose with the heads of King's College, Aberdeen, in order to procure Mr. Clarke the diploma of M.A. As soon as he heard of it, he wrote to the Professor, that the request had been made entirely without his knowledge, and added, "I have such high notions of literary merit, and the academical distinctions to which it is entitled, that I could not in conscience take, or cause to be taken, in my own behalf, any step to possess the one or to assume the other. Every thing of this kind should come, not only unbought, but unsolicited. I should as soon think of being learned by proxy, as of procuring academical honours by influence; and, could one farthing purchase me the highest degree under the sun, I would not give it." But it was too late to remonstrate; for, at the close of the month in which the preceding lines were written, January, 1807, he received a letter from his friend, Professor Bentley, announcing to him, that, on his motion, seconded by Mr. Scott, promoter in the faculty, the University and King's College, Aberdeen, had, on that day (January 31), conferred upon him (Mr. Clarke) the degree of Master of Arts, as "Member of the Philological Society of Manchester, and author of several literary works of merit." Professor Bentley concluded by remarking, that he did not consider this as the measure of his friend's merit, but only as a step, and that, "while he lived, he should not cease to endeavour to promote his honour and fame." It was not long before these efforts proved

successful; for, in March, 1808, Mr. Clarke, without any previous intimation of the intended honour, received a letter from his learned friend, congratulating him upon having received, by the unanimous vote of the Senatus Academicus of the University of Aberdeen, the highest designation in its gift — that of LL.D. In acknowledging this new literary honour, in a letter to the Principal, Dr. Clarke observed, "Were even other motives wanting, this would induce me to pay such respect to every part of my moral and literary conduct, that, if no act of mine could honour, none should discredit, a University which has been the *Alma Mater* of some of the first characters in the Republic of Letters." The two diplomas of M.A. and LL.D. were sent to Mr. Clarke in the most honourable and flattering manner, the College refusing to accept even the customary clerk's fees given on such occasions.

Among the numerous friends that Mr. Clarke had gained beyond the pale of his own community, was Mr. (afterwards Dr.) Robert Morrison, who, in the year 1807, first left this country for China. With that excellent man, laborious missionary, and respectable scholar, Mr. Clarke carried on a correspondence, to their mutual advantage, for many years; for, while Mr. Morrison's accounts of China and its inhabitants were matters of great interest to the inquisitive mind of Mr. Clarke, his intelligence concerning the progress of literature and religion at home, was equally acceptable to the voluntary exile. It would too much extend this narrative to make quotations from this correspondence; but it is worthy of remark, that Mr. Morrison, who addresses his friend in the primitive style of "Dear Brother," concludes his first letter in these words, "Be particular in *not* attaching Rev. to my name." We suspect that many Christian ministers of the present day, if they spoke their real mind, would not adopt this form of expression without expunging the negative. The title in question has been seen in the hats, in the gloves, and on the doors, of ministers, who never received episcopal ordination; and it is not too much to presume, that it was placed there by the hands of the owners, or according to their orders.

At the Wesleyan Conference of 1807, which was held in Liverpool, Mr. Clarke projected a plan of benevolence, which, having been examined, was ordered to be printed in the Minutes, and in the Magazine, together with an Address to the members and friends of the Methodist Societies, soliciting subscriptions, which address Mr. Clarke was requested to draw up. The proposition was, that an asylum, or a college, should be erected in the vicinity of some large town, healthily situated, where the necessaries of life might be had cheap, for the reception of "superannuated preachers, and the widows of those who had died in our Lord's work." In numerous proposed rules, provision was made against the possible abuse of such an institution. But, not, certainly, to the credit of the Methodist Societies, this excellent scheme, which reflects so much honour on the promoter, was altogether unsuccessful; and many a widow, whose husband's life was prematurely sacrificed upon the altar of Wesleyan Methodism, has been allowed to struggle with poverty, unaided by those who ought to have gladly supplied her every need.

In September, 1807, Mr. Clarke published the first volume of a work, entitled "A Concise View of the Succession of Sacred Literature;" but he was prevented, by the multiplicity of his engagements, from completing it; and it remained imperfect till the year 1831, when his son, the Rev. J. B. B. Clarke, M.A., by the addition of a second volume, brought it to a close.

CHAPTER VII.

The academical honours which had been conferred upon Dr. Clarke, were as nothing, compared with those which, without his knowledge, awaited him in the commencement of the year 1808. In February of that year, he learned that he had been recommended to the Commissioners of Public Records, by Mr. Charles Abbot, the Speaker of the House of Commons, and one of the Commissioners, to whom he was known by his Bibliographical writings only, as a fit person to undertake the office of collecting and arranging those State Papers which might serve to complete and continue Rymer's Fœdera. This department had lain unoccupied from the date of the Commission, a period of seven years, none being found willing, or, if willing, qualified, to fill it; and yet the completion and continuation of that work was one of the principal objects for which the Commission had issued. Mr. John Caley, the Secretary to the Commission, was appointed to negociate with Dr. Clarke; and they met at Mr. Butterworth's. Mr. Caley disclosed the object for which he sought the interview; but, as he was not then at liberty to specify what it was in which, to use the words of Dr. Clarke, "his Majesty's Government could employ so obscure an individual as himself," he was obliged to be content with a conditional answer, in which he was informed, that, if there was any way in which, in addition to his present sacred duties, he (Dr. Clarke) could serve his king and his country, it must be his duty to embrace it. This, however, was of course received as a favourable answer; and, in a few days, Mr. Caley personally communicated to him the precise nature of the duties which were expected from him, adding that the Commissioners desired him to begin by drawing up an Essay on the work. Dr. Clarke, surprised at the nature of the labour marked out

for him, endeavoured to excuse himself, by alleging, that, however willing, he was not qualified to perform it. At this the well-instructed Secretary smiled incredulously, and, by promises of all the assistance in his power, encouraged him to begin the task. The reluctance of the Doctor was at length so far overcome, that he began the Essay required, fully determined, however, to proceed no further than to its completion. This document, when completed, received the unqualified approbation of the Commissioners, who, regardless of the author's wishes to retire from a labour to which he felt himself unequal, immediately made him a Sub-commissioner, assigning him the department of collating the required State Papers, with power to engage assistants.

Before matters had proceeded thus far, Dr. Clarke consulted his ministerial brethren on the subject. The following is his account of their different opinions: — "Some said, 'It will prevent your going on in the work of the ministry.' Others, 'It is a trick of the Devil to prevent your usefulness.' Others, 'It may rather be a call of Divine Providence to greater usefulness than formerly; and, seeing you compromise nothing by it, and may still preach, &c., as usual, accept it, in God's name.' Others, 'If Mr. Wesley were alive, he would consider it a call of God to you; and so close in with it without hesitation.'"

Though the majority were in favour of his accepting the onerous, though honourable post, assigned him; yet, as some entertained an opinion that it was a trick of Satan, Dr. Clarke's indisposition to the work was increased rather than otherwise. But the persuasions of the Commissioners prevailed; and, on the understanding that he should be allowed to withdraw whenever a substitute could be procured, he consented to proceed; but no such person appeared during the long course of ten years.

Of his labours under Government, Dr. Clarke has given the following brief general account: — "The department of the Fœdera was not the only work to which I was obliged to attend, during the time I acted under this Commission. I had to methodise and ar-

range the collections of persons who were employed in other departments; and the state of the transcripts, which were sometimes on bad paper, and generally in a careless hand, afforded me great perplexity and trouble. When such were sent in to the Commissioners, out of which they could make nothing, without such a consumption of time as would ill comport with their office; the recommendation of Lords Colchester and Glenbervie used to conclude the business:—'Let them be sent to Dr. Clarke: he will arrange and describe them.' I was also employed to make general searches through all the Records of the nation, relative to the Licentia Regis, necessary for the currency of papal bulls, especially such as affected the King's prerogative, or the privileges or safety of the nation. This was a laborious search; but the fruits of it produced a mass of evidence relative to the continual exertions of the Papal See to seize on all the power, secular as well as ecclesiastical, of the British empire, and to make the Parliament its tool, and the King its deputy."

In another place he says, "The work was to collect from all the archives of the United Kingdom, all authentic state papers, from the Conquest to the accession of George III.; to arrange and illustrate them in frequent reports to the Right Hon. His Majesty's Commissioners on the Public Records of the Kingdom, for the purpose of 'completing and continuing that collection of state papers called "Rymer's Fœdera,"' of which I have carried nearly four volumes folio through the press. Many endeavoured to carp at the work; but their teeth were broken in their attempt to gnaw the file."

In a letter to Mr. Thomas Roberts, of Bath, dated March 26th, 1808, we find a sportive account of some of the difficulties of his novel situation. The required essay on "the best mode of carrying into effect a compilation from unedited and latent records, to form a supplement and continuation to Rymer's Fœdera," was to be produced in fourteen days. "These records," writes the Doctor to his old friend, "were to be found in,—1. The British Museum. 2. The Tower. 3. The Chapter House, Westminster. 4. The Rolls'

Chapel. 5. The State Paper Office. 6. The Privy Council Office. 7. The Signet Office. It was in vain my saying I did not know the contents of these repositories, and could not describe, and had not now time to examine them: write I must. 'The Commissioners have desired you to prepare this essay.' Well, I thought, for the honour of my God, and for the credit of *my people*, I will put my shoulder to a wheel deeply stuck in the mud, and raise it if I can. To do any thing to effect, I must examine sixty folio volumes, with numerous collateral evidence, and write on a subject (Diplomatics) on which I had never tried my pen, and in circumstances, too, the most unfriendly, as I was employed in the Quarterly Visitation of the Classes during the whole time! I thought, I prayed, I read; and, like John Bunyan, 'I pulled, and, as I pulled, it came.' To be short, my essay was completed, and sent into the Commissioners, this day se'nnight. At the same time, I sent them word, that I was an 'Itinerant Preacher among the people called Methodists, lately under the direction of the Rev. J. Wesley, deceased.' Mr. Butterworth, and Mr. Creighton, thought it was one of the completest things of the kind ever drawn up. As soon as the Speaker, who is the soul of the Record Commission, heard that the Essay was done, he sent for it from the Secretary. What impression it made on him I cannot justly say, and cannot yet fully know, as the Annual Meeting of the Commissioners was yesterday. But the Secretary called on Mr. Butterworth on Tuesday, and said, 'Mr. Butterworth, I can give you no official information concerning Dr. Clarke's Essay, as the Commissioners have not yet sat; but I can say to you *sub silentio*, that it will be received favourably; yes, Mr. Butterworth, I can say in confidence that it will be received very favourably.'"

To give such an account of Dr. Clarke's labours as a Sub-commissioner of Public Records, as might afford an adequate idea of their importance and extent, would require many times the space which we can afford to this part of his history. We shall, therefore, confine ourselves to such points chiefly as may serve to show how well

qualified, after all, he proved himself, and with what deference his various suggestions were received. At his recommendation, the period of time to be comprised in the work was considerably enlarged; and it was resolved, that, instead of beginning with the reign of the first Henry, and closing with the Revolution, it should extend from the Norman conquest to the accession of the third George, the period embraced by the Fœdera being that comprised between Henry I. and the first six years of Charles II. during the Usurpation.

The Board of Commissioners approved of the plan of proceeding suggested by Dr. Clarke in his Essay, from which it appears that more than twice as many repositories as he enumerated in his letter to Mr. Roberts, had been searched, for documents not included by Rymer, or which might be necessary for the continuation of his work; and that all of them afforded materials for the supplement, or the continuation, or for both, the old English annalists and historians being among the number of the sources; for, though Rymer had derived considerable aid from them, yet there remained behind many valuable instruments, the originals of which had disappeared. A synopsis, subjoined to the Essay, was returned to Dr. Clarke, to be filled up as by him proposed, for the purpose of completing the specimen, from the Conquest to the end of the reign of John; and the Secretary of the Commission was directed to procure him admission to the several public offices and libraries which it might be necessary for him to consult. The Commissioners further ordered, that "Dr. Adam Clarke should prepare a scheme for the first volume of the Supplement to Rymer, and for the first volume of the continuation; specifying, in his synopsis, all the articles which he may propose to insert."

On receiving these orders, Dr. Clarke again expressed to Mr. Caley his doubts of being able to accomplish the task imposed upon him; but he proceeded. He had not long been engaged in making researches in the British Museum, when he found that neither would the hours during which the reading-rooms in that institution were open, comport with his ministerial and other

official engagements; nor could he and his assistants prosecute their labours in the presence of other students frequenting the Museum, without disturbing the quiet necessary to profound study. A private room was consequently assigned him.

In communicating to the Speaker his desire to examine the ancient Irish records, because he believed that the historians of that country had dealt much in idle legends, to the probable exclusion of instruments of great diplomatic importance, Dr. Clarke repeated his doubts of his ability to fulfil the desires of the Commissioners. "I wish," he said, "to exert myself to the utmost, to provide materials to supply all deficiencies in the Fœdera, from the Norman conquest to the death of King John: farther than this, I dare not at present engage, lest both my health and abilities should be found inadequate to the task. I deeply feel the responsibility of my situation: I am to labour, not only for my own credit (that is a feather in the business), but for the honour of the Record Commission, and for that of the nation. By long studies, disadvantageously circumstanced, &c., and by the very severe duties of my office, which I have unremittedly filled up for twenty-eight years; I am, at the age of forty-six, considerably worn down; and cannot bear, without present injury, even one half of that fatigue which I formerly passed through without feeling the burden. It is on this ground alone, that I beg leave, Sir, to say, that, though I shall pursue my present task with as much zeal and diligence as possible; yet, if any proper person offer himself, for this important work, on whose fitness and strength dependence may be reasonably placed, I hope the Right Hon. the Commissioners will forget me in the business, and readily employ that adequate person."

But no such person made his appearance; and, notwithstanding his misgivings, his injured health, and a variety of impediments, Dr. Clarke proceeded with the work. Much delay was occasioned by the resignation of Mr. Jannion, the Doctor's assistant. This able and well-informed young man, possessing a fine classical taste and a great thirst for learning, became disgusted with the

barbarous and unentertaining documents which it was his business to copy; and some time elapsed before a fit successor to him could be found. At length, Dr. Steinhauer was engaged, a man whose learning and diligence well qualified him for the work; but he had undermined his constitution by the closeness of his early application to study; and, being overtaken by misfortunes, was carried off by dropsy in the chest, a short time after his association with Dr. Clarke. To him immediately succeeded Mr. F. H. Holbrooke, who continued as Dr. Clarke's assistant as long as he himself remained under the Commission, and has since greatly assisted in carrying on the work.

The result of Dr. Clarke's laborious and rigid inquiries was to convince him of the necessity for deviating considerably from the original plan; and, instead of furnishing a supplement to Rymer, for printing an entirely new edition of his work. It became evident that his labours were imperfect in several respects; but particularly in so far as he had included some documents of doubtful authority, to the exclusion of others, the authenticity of which was as clear as their importance was great. The Doctor communicated his new plan to the Commissioners, from whom he received immediate orders to prepare the first volume of a new edition of Rymer accordingly; and he was also desired to propose a plan for carrying on the continuation concurrently.

One of those documents which, though they had passed current with Rymer, were repudiated by Dr. Clarke as unworthy of credit, was, the Letter of Vetus de Monte, or the Old Man of the Mountain, to Leopold, Duke of Austria, exculpating Richard I. from the murder of the Marquis of Montferrat. This occurred, in Rymer, under the year 1192. The story was, that the Marquis was murdered by two of the desperate followers of that chief of the Hassanian dynasty, who had disguised themselves like Christian monks, and stabbed him in the streets of Tyre, when returning from dining with the Bishop of Beauvais; that they were immediately seized and put to the most excruciating torture, but that they suffered death without making any

confession ; and that, as our Richard I. was then at open variance with the Marquis, the suspicion of many of the princes of the Crusade fell heavily upon him ; which reaching the ears of the Old Man of the Mountain, he addressed the letter to Leopold, Duke of Austria.

But the result of Dr. Clarke's researches and reasonings was to throw considerable doubt upon this mode of establishing the authenticity of the document. In the first place, he found it totally devoid of any internal evidence to prove that it originated with the Arab chief. Brompton, from whom Rymer appears to have copied it, gravely informs us, that it was obtained from Vetus de Monte by means of a legation from Richard ; but, as he makes it conclude with the Papal benediction, " Bene valete," we must either suppose that he has corrupted it, or that it is a forgery. The fact is, that a crafty Churchman was the real writer. Dr. Clarke discovered it in the Imagines Historiarum of Ralph de Diceto, who, in 1181, was Dean of St. Paul's, and who declares that he received it from William Longchamp, Bishop of Ely, with the desire that he would insert it among his Chronicles. " This letter," says Dr. Clarke, " now rests with the Bishop of Ely ; and I believe it will be impossible to trace it from him to Mount Lebanon. He was a Norman of mean extraction, who had address sufficient to enable him to gain the confidence of King Richard ; so that we find him consecrated Bishop of Ely, made Chancellor, and Papal Legate, all in one year (1189), the first year of Richard's accession ; who, when he went to the Holy Land, left him Regent of the kingdom, in conjunction with the Bishop of Durham and five others. Behaving himself insolently in this office, he was deprived of the Regency in 1191 ; but was afterwards, in 1193, restored by the King, whom he visited while prisoner at Vienna, and by whom he was invariably supported against all his adversaries. He sent the Sheikh's letter to Ralph de Diceto, probably in the year 1193, after he had returned from his visit to the King at Vienna ; it being highly necessary to vindicate the character of his sovereign and friend, from being accessory to the murder of the Marquis of Montferrat, with which

he was loudly charged in every court of Europe; and the more necessary at this time, when an immense sum of money (100,000 marks) must be raised for the King's ransom, from his already impoverished subjects."

Besides those instruments which were deficient in authority, Dr. Clarke recommended the omission of others, which, on various accounts, he deemed inadmissible. Among these were the royal acts of oblivion. "To publish such pardons," he observes, "with the names of the persons at full length, where the families still remain, is a prosecution much more dreadful than that which the royal clemency had disarmed: it is a visiting the crimes of the parents upon their children, not only to the third and fourth, but in many cases to the twentieth generation, and can be of no use to the state." Whatever degree of justness there may be in these animadversions, it cannot be denied that the Doctor's objections may be turned against himself, in relation to his exposure of the conduct observed towards him when at Kingswood. But it may be remarked in brief, that, if all faults were suppressed the publication of which might give pain to the descendants or surviving friends of those concerned in them, the details of history would be exceedingly imperfect, and many valuable lessons of warning and instruction be lost to mankind.

Among those documents which, having been omitted by Rymer, were incorporated by Dr. Clarke in his new edition of the Fœdera, were many curious letters of Mary Queen of Scots, and the Magna Charta, and Charta de Foresta, and the modifications, explanations, and enlargements, which they underwent in various reigns, with all the series of state instruments to which they gave rise.

In the execution of his Herculean task, Dr. Clarke encountered much labour and many difficulties. He was not always seconded efficiently, many instruments and state papers being copied with such reprehensible carelessness, as greatly to impair their authenticity; and some so corrupted, that even conjectural criticism could not restore them to common sense and consistency.

After labouring much at several of such, which, had they been correct, would have been of great importance, not being able to discover the originals, the Doctor was obliged to throw them aside.

In 1811, Dr. Clarke went to Dublin in quest of diplomatic and other state papers. He examined all the depositories of the public records, and considered it fortunate that a commission had been established for that country. Dispersion and destruction had already made rapid progress; but, through the talents and industry of the commissioners, order was beginning to arise out of confusion. Some of those state papers which he brought to England, were found in the libraries of private gentlemen, owing, probably, to the long-disturbed state of the country.

While engaged in the labours which we have thus imperfectly described, Dr. Clarke's health was so much injured that he found it necessary to retire from London into the country. They alone were quite sufficient to overwhelm any man; but they formed only one part of the various avocations in which Dr. Clarke was engaged. He was simultaneously occupied with his Commentary, with ministerial duties, with attendance in the committee meetings of the Bible Society, and, in short, with numerous concerns, that drew upon his time, and conspired to exhaust his strength. Such was the value set upon his talents and his industry, that, though the distance of his residence from the press, and the seat of his Government employment, actuated him on three different occasions to send in his resignation to the Commissioners, these were severally refused. But, when at length they found, that, owing to his removal from London, he could not carry on the work without many interruptions, his desire to retire was accepted; and accordingly, at a Board of the Commission, bearing date the 24th of March, 1819, the duties which he had been performing were transferred to their Secretary. We find, from a note by Dr. Clarke, that almost all the operations under that Commission were closed at the date just mentioned, and that he had acted under it, from March, 1808, till that time.

Three days before he was released from his arduous task, he received a letter from Lord Colchester (the then late Speaker), in which the writer observes, "You have and ever have had, through your long and successful labours under the Record Commission, my entire confidence and approbation."

The following extract from a document, dated March 30, 1819, will show what were his own feelings on this occasion: — "Here I register my thanks to God, the fountain of wisdom and goodness, who has enabled me to conduct this most difficult and delicate work for ten years, with credit to myself and satisfaction to his Majesty's Government. During that time, I have been required to solve many difficult questions, and illustrate many obscurities; in none of which have I ever failed, though the subjects were such as were by no means familiar to me, having had little of an antiquarian, and nothing of a forensic, education. I began the work with extreme reluctance, and did every thing I could to avoid the employment; but was obliged to yield to the wishes of some persons high in power, who had in vain, for seven years, endeavoured to find some person to undertake the task."

CHAPTER VIII.

THAT we might give a succinct and an unbroken account of Dr. Clarke's labours under Government, we have anticipated several years of his busy and eventful life. We must now return to the summer of 1808, at which period he had accomplished three years of ministerial and pastoral labour in the London circuit. A careful economy of time, the key to his success in whatever he undertook, was that which enabled him to perform so many and such various duties conjointly. Thus, while occupied with the discovery and arrangement of national records, and with his Commentary, he did not neglect his long-established practice of visiting the sick; for, in such visits, he never lost sight of the proper object. Social as he was in his disposition, in simply pastoral calls he uniformly avoided the topics of general conversation.

With all his economy, however, he could not longer sustain so great a weight of labour and responsibility. Partly to gain some degree of rest, and partly to oblige his relative, Mr. Butterworth, he was induced to become the Librarian of the Surrey Institution; but he took no pleasure in the office, and resigned at the termination of a year, refusing to accept any remuneration for his services. The Managers, as a mark of respect, constituted him Honorary Librarian during the existence of the Institution.

While residing at the Surrey Institution, he published "A Narrative of the last Illness and Death of Richard Porson, M.A., Professor of Greek, in the University of Cambridge. With a Fac Simile of an Ancient Greek Inscription, which was the Chief Subject of his last Literary Conversation." Dr. Clarke had been acquainted with that learned man, and a considerable kindness had existed between them, which, had life been spared,

would, in all probability, have proved mutually beneficial. The Doctor had seen him a short time before his death, when they held the conversation referred to.

During the year 1808, Dr. Clarke had the satisfaction of negociating the sale to the nation of the private papers of Sir Andrew Mitchell, who was plenipotentiary to the court of Frederick of Prussia during the seven years' war. They were purchased by the trustees of the Cottonian Library for 400*l.*, and Dr. Clarke took them himself in a coach to the British Museum, where, according to the usual agreement in such cases, they remain sealed up for thirty years; in order that no individuals, nor states, may be injuriously involved in the secrets of those transactions which they may bring to light. Sir William Forbes, for whom Dr. Clarke managed the business, being informed by his friend, Dr. Robert Eden Scott, that he was above receiving remuneration for acts of that kind, presented him with a copy of the Nova Reperta Inscriptionum Antiquarum.

About this time, Dr. Clarke was in correspondence with the Rev. James Creighton, the learned and pious author of a Dictionary of the Scripture Proper Names, to which he prefixed some excellent remarks respecting the Pronunciation, Etymology, and Accentuation of the English language. In giving his opinion on the production of his venerable friend, who also was the friend of Mr. Wesley, Dr. Clarke entered into some valuable critical remarks on the English language, in which he found great fault with the names given to part of the letters in our alphabet, and the sounds attributed to the different vowels. He deplored, not only the innovations of fashion in pronunciation and accentuation, but also the introduction of exotic words and phrases. An extract may not be uninteresting to the reader. "With you, Sir," observes Dr. Clarke to his reverend correspondent, "I have long deplored the ravages made in our language by the introduction of foreign terms, the injudicious mode of accentuation, and the confused rapidity which has long prevailed, and is still prevailing, in our pronunciation. Several of our best writers have contributed to the debasement and metamorphosis of

our language; some by introducing Græcisms and Latinisms, especially the latter; and others by affected terms. Dr. Johnson has formed a compound language, which may be called Anglo-Latin; and, in so doing, he has left nine-tenths of the nation behind him, and greatly injured the nervous simplicity of our language, while he has rendered it more sonorous. But, indeed, such innovations in the English tongue set criticism at defiance, as we have scarcely any standard by which alterations and pretended improvements may be tried; our present language being a compound from all the languages of Europe."

He proceeds to observe upon "the depraved pronunciation used even by the higher ranks, as well as at the bar, and on the stage. If these," says he, "by their ridiculous mincing and frenchified modes, be ruining our language; and the provinces and counties are not far behind them, in sublime grammatical corruption; need we wonder if the vulgar herd deal by wholesale in that which is gross?" The letter concludes with some arguments to prove that the continental scholars have alone the true key to Latin pronunciation.

Mr. Creighton was at this time upon the verge of the grave, as appears from a letter to Dr. Clarke, dated January 14, 1809, in which he observes, "Though you have doubtless thought often and seriously about death, yet, when you come to stand in my circumstances, you will probably see and feel in a different manner from what you have ever done. I bless God, I have no fear nor gloomy thought about me; yet it is not what some call ecstacy or triumph: my general experience has been a calm internal peace, with a firm reliance on the promises of God, through the merits of the atoning blood." "Work," he adds in conclusion, "while it is day; and remember there is an evening before night, when little can be done!"

The following is an interesting extract from a letter, dated July 4, 1809, and addressed by Dr. Clarke to one of his daughters at school:—"Youth is the time, and the time alone, in which learning can be attained. I find that I can now remember very little but what I learned

when I was young. I have, it is true, acquired many things since; but it has been with great labour and difficulty: and I find I cannot retain them, as I can those things which I gained in my youth. Had I not got rudiments and principles in the beginning, I should certainly have made but little out in life; and it is often now a source of regret to me that I did not employ that time as I might have done, at least to the extent that my circumstances admitted; but, for my comparative non-improvement, I can make this apology,—my opportunities were not of the most favourable kind; for I was left to explore my way nearly alone, and was never informed how I might make the best use of the understanding God had given me."

Early in the year 1810, Dr. Clarke published a "Prospectus of his intended Edition of the Old and New Testament, with Notes." This called forth rather a hasty attack by the late Rev. T. Scott, in the *Christian Observer*, respecting Dr. Clarke's opinion that the "Septuagint was the Version to which our blessed Lord, and his Apostles, had constant recourse, and from which they made all their quotations." Dr. Clarke replied in a letter to the editor of that periodical, to which, if the reader please, he can refer.

The reader has seen how desirous Dr. Clarke was for the publication of a new edition of the London Polyglott Bible. About this time, in conjunction with the Rev. Josiah Pratt, the excellent vicar of St. Stephen's, Coleman-street, he drew up a plan, which they communicated to a few literary friends. A meeting was held by appointment, at the house of Lord Teignmouth, in Portman-square, which was attended by his Lordship himself, Dr. Burgess, then Bishop of St. David's, Dr. Williams, of Rotherham, Mr. Professor Shakspeare, Archdeacon Wrangham, the Rev. Josiah Pratt, and Dr. Adam Clarke. It was agreed that Dr. Adam Clarke should furnish a specimen sheet in royal folio, and another in octavo, for more convenient distribution. These were to be sent to the great men of the nation. Lord Teignmouth undertook to forward one to each Lay Lord: the Bishop of St. David's promised to furnish

one to every Lord Spiritual; and Dr. A. Clarke, through the Speaker, to put one into the hands of the different Members of His Majesty's Government. The Plan was accordingly printed, and distributed; and, at Dr. Clarke's suggestion, the Bishops of the land were to be requested to patronise and preside over the work, and to appoint all the scholars who should be employed. All appeared in a fair train for a successful issue. Some of the Lords Spiritual and Temporal entered warmly into the project; and Dr. Clarke and Mr. Pratt corresponded with different learned men on the continent, engaging them to promise to undertake different departments in the execution of the work. Several private gentlemen offered most munificently to come forward with pecuniary aid. Amongst these was the late Joseph Butterworth, Esq., who very liberally promised £500 as a gift towards the expenses of the first volume. But, alas! like nearly all improvements which are entrusted to the care of our Lords Spiritual and Temporal, it fell through between them.*

Happily for the Christian world, the progress of Dr. Clarke's Commentary did not depend on any Lord Spiritual or Temporal, but the Lord of lords; and, accordingly in July, 1810, the first part of this great work was published. The Mecœnas in this case was his relative, Mr. Butterworth,† whose support of the Polyglott enterprise was so much more substantial than that of my

* We may here describe the manner, as once narrated by Dr. Clarke, in which Dr. Kennicott and De Rossi collated their different Hebrew MSS. They got an ignorant boy, and taught him the Hebrew Alphabet, and nothing more of the language; and thus, by his naming letter by letter, did these great men laboriously go through their numerous collations.

† How much Mr. Butterworth rejoiced in having had it in his power to forward the undertaking, appears from a note, written by him to Dr. Clarke on the publication of Genesis, which begins with a prayer that was remarkably fulfilled:—"*May you live long enough to finish a Second Edition of the whole!* We have already many Dissenters who have become subscribers. I thank God from the bottom of my soul, that he has enabled me to help you in this most glorious work; and I wish to see yourself, and your blessed family, comfortably situated, that you may go on with it pleasantly to your own feelings. I am sure your Comment on the Book of Genesis will

Lords the Bishops, as we learn from a letter addressed by the Doctor to Mr. Speaker Abbot, on presenting him with a copy of his notes on Genesis :---" I endeavoured," he observes, " to acquaint myself with the original text, and wrote down, from time to time, such illustrations of occurring difficulties, as presented themselves to my view. In process of time, these accumulated to the size in which they now present themselves to the public, a circumstance that would probably never have taken place, had not Mr. Butterworth, who has been my unsolicited Mecænas in this business, by repeated importunities, at last constrained me to commit them to the press."

In a subsequent portion of the same letter, the Doctor says, " I am sure they, the notes, are in perfect consonance with the Doctrines of the Church of England, and the Constitution of Great Britain; the first of which I most conscientiously acknowledge as constituting the true Christian creed; and the second, as comprehending a code of the wisest, most just, and impartial laws, which man ever received, or by which any nation has ever yet been governed. Both these subjects, when any opportunity has presented itself in the course of my work, I have rejoiced to present to my readers, in their own light, in order to excite their gratitude for such inestimable favours, and to lead them to prove this by a conformity of their lives to the doctrines in their creed, and a conscientious obedience to the laws of their country." It is not every one that will estimate the favours of the Church Establishment at so high a rate.

The Speaker's acknowledgment was complimentary enough: " Yet," said he, " I cannot but be apprehensive that the progress of our Historical Collection of National Records will be necessarily retarded by so formidable a competitor."

In October, 1810, the Committee of the Bible Society having requested Dr. Clarke to look out for such works as might be eventually requisite to enable the Society's translators in India to proceed with their labours, he

do great good. I consider it a high honour to have ushered this harbinger of glad tidings into the world; and I trust it will be an eternal blessing to future generations."

drew up a list of more than fifty articles under nine heads, and forwarded it to Mr. Owen, the clerical secretary, describing them as works which must come into every question of general sacred criticism. Among the rest was the Encyclopœdia Britannica; for, as the subjects in the Bible involve a great variety of questions in general science, he judged a work of that kind indispensably necessary. The list was sent back to him, through Mr. Pratt, as approved of, with a request that he would procure all that he had recommended with as much speed as possible. But, before he had executed the commision, he received a letter from Mr. Hughes, the lately deceased secretary, and, indeed, the founder of the Society, objecting to such authors as Herodotus and Diodorus Siculus. It might be supposed that Dr. Clarke would have insisted upon the correctness of his own opinion, confirmed by the sanction of the Committee; but, on the contrary, he replied to Mr. Hughes, "When I received your note, I sent immediately to Priestley, and desired him to take those two works off the bill; for I have such a respect for your judgment, that I know few cases in which I would not prefer it to my own."

The letter in which this sentence occurs contains further evidence of the meekness which the writer manifested towards theological opponents. Mr. Hughes, as a Calvinist, had taken exceptions to some passages in the Doctor's Preface to his Commentary; among others to he following:—

"This opinion (sovereign unconditional reprobation), from the manner in which it has been defended by some and opposed by others, has tended greatly to the disunion of many Christians; and produced every temper but brotherly kindness and charity."

The Doctor replied:—"I studied in every part of the work in question, to avoid every expression which might give offence or pain to any man. I find I have miscarried; but it certainly is not the fault of my heart. Either I have been misinformed, or I took it for granted, that all the Calvinists in England were against what we call the decree of unconditional reprobation; and I

really thought that I should displease no person by simply stating what I did; and I thought I had done it in as mild and dispassionate a way as possible, using every writer's own words without the least comment, believing this to be the most candid way. I have now just turned to the passage, as it stood originally, and must own I can see nothing uncandid in it;—no 'thrust,' no 'wound,' was designed. Yet, because I heard some time ago, that some Calvinists did not like it, I altered not only it, but several other things, which I thought from this specimen might give offence; so that you have not to wait for a second edition, which may never be called for, to see the passage freed from all to which you object, as nearly one-half of the copies will be found free from all offences of this kind; and I shall take the liberty shortly to send you a sheet to replace that in yours."

"I never wrote a controversial tract in my life," he continues; "I have seen with great grief the provokings of many, and a thousand times has my heart said,

> Semper ego auditor TANTUM, nunquamque reponam,
> Vexatus toties ———.

But my love of peace, and detestation of religious disputes, induced me to keep within my shell, and never to cross the waters of strife. I had hoped, as I was living at least an inoffensive life, not without the most cordial and strenuous endeavours, in my little way, to do all the public and private good in my power, I might be permitted to drop quietly into the grave. But this is denied me, not by the world — from it I expect no good; but by those who profess to magnify that Saviour whose glory and cause they cannot say, 'I have not assisted even them to promote, while another body of religious people laid just claim to the principal services I could perform.' Notwithstanding all this, such is my love of peace and good understanding with religious people, that there is not one sentence in my work that I would not most cheerfully efface for ever, rather than it should give offence to any one follower of God, though it might be calculated to please a thousand of my own way of thinking. I am fully satisfied that neither the truth, nor

the salvation of men, can depend, even in the most remote manner, on any thing I have written or can write. Therefore, I am as ready to blot out as to write: indeed, more so. I have said above, that I prefer your judgment to my own: glad should I be to have the privilege of consulting it on many occasions. I think few cases could occur in which I should not most gladly follow its directions."*

It was well ordered, that Dr. Clarke entertained so strong an aversion to religious controversy; for, had he got entangled in such discussions, he might never have been able to conclude his Commentary. But it must not be inferred, that because he "detested religious disputes," those who engage in them are unamiable men. While, among his own brethren, Dr. Clarke could enumerate the names of Fletcher, Benson, and Hare, he could not design any such sweeping accusation. Controversy, conducted in a fair and candid spirit, is the only mode of eliciting truth, except we should be made unanimous by miracle. The previous extract suggests another remark. Of the Doctor's love of peace and concord, there can be no question; but it may reasonably be presumed, that, if put to the test, he would have confessed that he had spoken unadvisedly in saying, "There is *not*

* The writer cannot resist the opportunity here afforded him of transcribing part of a letter from Mr. Morris, the able biographer of Robert Hall and Andrew Fuller. In his very interesting "Biographical Recollections" of the former, Mr. Morris has indulged in some strictures on Dr. Adam Clarke's Commentary, which are severe, not to say unjust; but, having read the letter to Mr. Hughes, which has been noticed in the text, he perceived that he had misunderstood the character of the learned commentator, and had the candour to avow it.—"The letter in question," observes Mr. Morris, "is touching in the extreme, and gives a view of Dr. Clarke's character which I had never before witnessed, adding to it a charm which I never before suspected it to possess. It would give me pleasure to see any error corrected, or to retract any expression that conveyed a want of reverence or respect for the memory of so eminent a man. The sentiments of Adam Clarke on some points were sufficiently heterodox, and, in my apprehension, of an injurious tendency; but, after seeing his tender and modest concessions to Mr. Hughes, it is impossible not to feel the highest admiration of his character." The publication of these admissions is equally due to the author of them and the object.

one sentence in my work that I would not most cheerfully efface for ever, rather than it should give offence to any one follower of God, though it might be calculated to please a thousand of my own way of thinking."

From the same letter from which we have so largely quoted, we find that Dr. Clarke was greatly worn down by severe affliction, both in his own person and in his family. Mrs. Clarke had been apparently in the jaws of death for some time past; and this, added to the prostration of his own strength and spirits, had brought him nearly to the sides of the pit. "Through the mercy of God," he observes, "she appears likely to recover. As to myself, I find I must withdraw from public life. I have been able to do but little, and that little I can do no longer. Even the blessed British and Foreign Bible Society I shall be obliged to relinquish; but this will be more my loss than that of the Society." It was some time, however, before he succeeded in making his escape from London.

During the year 1810, Dr. Clarke became personally acquainted with that learned, but singular, character, Miss Mary Freeman Shepherd. She was an Englishwoman by birth, though descended, on the maternal side, from the ancient and noble house of the Falletti of Piedmont, formerly sovereign princes in Italy. She had been educated in a convent at Rome, and was a strict Roman Catholic. She possessed a remarkably strong mind, an extensive knowledge of languages, and a liberal acquaintance with general literature. She was as fond of imparting knowledge as she was of acquiring it, possessing at the same time that enthusiasm of spirit, and delightful facility of expression, which called forth the latent taste in her auditors, or created it, if it did not previously exist. When she chanced to entertain a partiality for any young persons, she possessed a remarkable power of attaching them to her. Her person was unwieldly, and her manners unpolished and even boisterous. In early life she had been engaged by Mr. Woodfall as translator of the Foreign Mails to the *Public Advertiser*. Though a Roman Catholic, she was so strongly attached to the Rev. J. Wesley, that she would

willingly have merged her name in his. She had strong prejudices, not with reference to her religious creed only, but on other subjects of opinion, as well as on points of doubtful conduct. She felt a warm interest in the Jewish nation; and, while she allowed that they had indeed denied the Holy One and the Just, she confidently looked forward to the time when they would acknowledge the truth as it is in Jesus, and be finally restored to their own land. This remarkable woman was introduced to Dr. Clarke by Miss Wesley, daughter of Mr. Charles Wesley.

Several letters passed between Miss Shepherd and Dr. Clarke; but, unfortunately, none of the Doctor's can be found — a loss which may be estimated from the character of those of his fair correspondent, a few extracts from which we shall subjoin.

Dr. Clarke appears to have informed her, that, by the slipping of his study-ladder, while he was in search of a book, he had injured himself. In relation to this accident, by which he was confined to his room for nearly three weeks, she observes, "I have long thought as you think, that all we term the evils of life, are either penal, physical, or probationary; and it is very flattering to self-love, in woman especially, when her thoughts are re-echoed by men in high repute for sense, learning, and piety. I might have added, as you do, that present seeming evils are oftentimes preventive of greater future ones, as in the case of Bernard Gilpin; whose broken leg saved him from the *ad comburendum* sentence of the wretches who were the scandal and disgrace of my religion: yet God, my dear Sir, could have prevented your breaking your neck, without the wounding of your leg. You have yourself unawares suggested a more obvious reason. You say, 'I can ill brook confinement:' I suspect you want a little bodily rest, and you will not take that necessary suspension from labour. God, having given to man freedom of will, to choose life in every sense of the word, counteracts not his own wise and just-established order by necessitating fate. Therefore, as disobedient Israel he sendeth into captivity, so he maketh your leg to enjoy its Sabbath."

The following extract proves, that, though a Catholic, she was not a bigot:—"The bearer is come to me as a servant; and, would you believe it, I took her because she and her friends are Methodists. She knows no Methodist in town, nor even your places of worship. Attached as I am to my own people, I would not put hindrances, but, on the contrary, all lawful furtherances, in the way of others in their different roads, and would have every one follow strictly the dictates of their own consciences. I therefore send her to you, as a minister of her own persuasion. She appears to me to want a guide, and to meet with Christian associates. Otherwise, she will go backward instead of forward, and perhaps, ultimately, be laughed out of all religion. I return you the Rev. Mr. Creighton's Letters, &c., and am not in the least offended at, but rather edified with, his delicacy and tenderness, in fearing to give a poor Roman Catholic pain at his condemning what I condemn as heartily as he doth—the Inquisition, and all cruelty and persecution, nay, all cunning arts to make converts. I practise, as you see, a very different system: perhaps I might swindle away this poor Sarah Boswell from your chapels to ours; but I send her to Dr. A. Clarke, not to Bishop Douglas."

Mr. Samuel Wesley, son of the Rev. Charles Wesley, having turned Papist, his conversion was attributed to Miss Shepherd; but she thus "disculpates" herself from the charge:—"And here I cannot help disculpating myself from the general belief spread among Mr. Wesley's people, of my having made young Samuel Wesley a Papist. He was made one two full years before I ever saw his face. I had not the smallest share in making him a Catholic. A Frenchman, who went to his father's house, was his converter. I heard of it only by accident from a Mr. Payton, a famous performer on the *viol de gamba*; and I persuaded Samuel Wesley not to live in criminal hypocrisy and deception, but to tell his father honestly the fact, lest he should hear of it from others. He had not the courage to do this, but begged me to break it to his father. I said it would be indecorous, and not treating

him with the respect and regard due to a clergyman, a gentleman, and a parent; but that the late Duchess of Norfolk, whose own feelings had sustained a similar trial,—a son quitting the religion of his ancestors,—would best sympathise in tenderness of feeling with Mr. Charles Wesley, and announce to him, in all the delicacy of Christian charity, his son's change of religion. Besides these reasons, I wished to show Mr. Wesley all possible honour. The Duchess went in person, and showed him all respect and regard. So far, and no farther, was I concerned; and afterwards, in endeavouring to persuade this two years' old convert, to live soberly, temperately, and piously,—for this, and only this, I have done ample penance: for it is my peculiar vocation, not by choice, but per force, to be a very Issachar,—crouching down under heavy burdens of ingratitude, and scourged with defamation into the bargain."

One of this lady's letters to Dr. Clarke, contains the following smart passage on the doctrine of imputed righteousness:—"'Choose life, and live.' Thine arm is too short to reach life; but thou art free to choose. Then only choose life, and I, Jehovah, will bring it to thee. Many seek not diligently to 'observe to do the commandments' of God, but previously are not only prejudiced, but predetermined not to do all the commandments of God, but diligently to observe how they may evade, and explain away in as comfortable a manner as possible for themselves, and in as civil a way as a Christian of polished manners can devise, without downright giving the lie to his Maker, every troublesome and inconvenient, though positive, command. As to his ordinances, Zachary and Elizabeth might, if they saw good, walk in them, as in the commandments, blameless; but some have learnt better, are wiser, and have found out that God hath since altered his mind, and does not now require so much at their hands. All is done for us: what we never did, will be imputed to us: we shall be judged not by our works, but by the works of Jesus. He was crucified;—we need not be crucified with Him, in order to reign with Him; and, by that wretched perversion of

the very meaning of words, to be justified, is, with many persons, to be accounted, not made, just. Can God, the Sovereign Truth, account that to be which is not? Then to be justified, is to be made just."

The following remarks on Job, from the pen of this female commentator, are worthy of notice:—"How could any one imagine that the *Ha Satan*, of Job, was the Devil? Or, that God suffered the Devil, after his expulsion from heaven, never again to set his foot in heaven among the sons of God; much less put Job into the Devil's hands, suffer all his children to be killed, his servants and cattle made a prey. The Scripture merely says, 'Messengers came to tell Job all this;' but they do not say, it really did happen. If so, whence came Job's seven sons all ready-born, at the close of his troubles? The same number as recorded in the first chapter is repeated in the last: the number of his cattle is doubled; half of them, his own, restored; the other half, the gifts of his friends, an offering of reconciliation. His trial seems to have been but of a few days' continuance. The visit of his three friends need not have been very long; their speeches might be uttered in a few days; the temporary boils of short duration, and the mistakes of the messengers, escaped from dangers, reported in the visions of terror, now happily rectified in the safety and lives of his seven sons, and recovery of his cattle, with a double increase of goods. All this is more than likely; and yet the trial of Job be as plenary as that of Abraham in the offering up of Isaac. The Patriarch's faith, love, and obedience, had their perfect work, yet Isaac was not slain: Job's patience had its full trial, and he lost neither son nor daughter, ox, sheep, ass, nor camel. I am persuaded the history of Job is a real matter of fact."

In another letter, from which it appears she was on the eve of her eightieth year, she remarks, "My mental strength and vision still remain as in the summer of my life; neither is the cheerful flow of my animal spirits chilled or slackened. The green fruits that memory gathered are ripened, not decayed, in these store-

houses." She was about to take lodgings in the Tower of London, concerning which she breaks out into the raptures of a romantic girl:—"The view of shipping, a fine river, martial music, and the grand roar of that noble creature the Lion, in the awful hour of midnight, are to me touches of the sublime; and all these are connected with the Tower, and there I shall be under the immediate care of my beloved Earl of Moira; I shall feel as if in a monastery enclosed in high walls."*

Being a Roman Catholic, she had high notions of "works," concerning which she writes:—"It was admirable advice which Mr. Wesley records as having been given by a woman to a preacher: 'Preach,' said she, 'the Law first, then the Gospel, and then the Law again.' It is the method which God himself hath observed throughout the Sacred writings, 'Cease to do evil' first, saith Jehovah, then 'learn to do well.' Many persons, I have heard, charge God foolishly, nay wickedly, and say: 'If God give me his grace to do well;' thus pleading their own weakness and ignorance, and running to do mischief, instead of taking hold of, and using, the strength which God has provided. Preach the Law strongly to such miscreants that thus bring a scan-

* She gave up the intention of removing to the Tower, of which, Lord Moira, afterwards Marquis of Hastings, was Constable. The affectionate terms in which she mentions that accomplished nobleman, are accounted for by the fact that she was the intimate friend of his Lordship's mother, who was the daughter of the celebrated Countess of Huntingdon. Of the late Countess of Moira, Miss Shepherd thus speaks:—"Such an one in deed, and in truth, in mind, talents, and understanding, tempers, affections, and manners, as, had she lived two thousand years ago, Gabriel had hailed with the honours of heaven as highly favoured above women." Of the Earl, her son, she states, "He reveres the name and memory of John Wesley; and twice already in my life have I found Methodism a recommendation to his kindness, for persons I wished to serve by his influence. Moreover, he is a man of genius and real solid learning,—a judge of men and books. At six years and a half old he could read, understand, and grammatically construe, any ode of Horace, at the first opening of the book. I was present when he did this at Moira Castle before, and to the great astonishment of, the Rector of Moira; he also read, and very prettily did the same by, the First Epistle of St. John, in Greek."

dal on the cross of Christ. I had rather be a Jew than such a Christian."

Miss Shepherd was a great admirer of Mr. John Wesley, particularly on account of his strict Arminianism; and she was likewise an attentive and a discerning observer of the Methodists' procedure. Concerning the latter she remarks, in connection with a volume of sermons of Louis de Grenada, confessor to Ferdinand and Isabella of Spain, which volume she was recommending to the notice of Dr. Clarke, as containing "sound timber enough to furnish a whole town of modern buildings:"—"There is a charming passage on early rising; and, oh! would to God it might provoke the Methodists to resume their five-o'clock prayer-meetings and early sermons. They might renew the face of this great city."

Another letter contains some shrewd remarks concerning Lady Huntingdon and Mr. John Wesley:—"Lady Huntingdon loved Charles Wesley; and his wife she herself nursed when in the small-pox. She would have loved John Wesley as much, if his spirit and garments had not had so much of Elisha's and the Baptist's camel's-hair texture; its contact was friction-against-the-grain of the sainted vestments of Mr. Whitefield's elect lady. Besides, John Wesley might know too much of syntax and Greek."

It is impossible not to admire the following observations, however much we may lament that the writer did not belong to a church more worthy of so noble an attachment:—"The dirt and rubbish of other people's houses I am sorry to see; but I am not called to be their scavenger. But any filth, even a little dust or cobweb, in my own mother's palace, grieves me to the soul, so jealous am I for her glory and honour. It is the duty of every child she hath, to sweep, dust, wash, and scour the palace themselves. I do not leave my mother's house, because dirty and wicked servants have broken, damaged, and injured it and the furniture. I do all I can for it: let others do the same, and the house will soon be cleaned and put to rights. The church, spite of storms and adverse winds and weather, insects, vermin, &c., still subsists: other sects, like branches and

pretty nosegays kept in bough-pots, for a while look rich and gay; but they die away after a time: they have no root, and are scarcely slips. The parent tree outlives her children. God graft them on again! Forgive, dear Sir, the zealous superstition of a woman."

On the principle, however, that all things are possible with God, even the Church of Rome may be thoroughly reformed; but this cannot be done without many radical changes. We build our expectations of the purification of that degenerate and corrupt church upon a foundation similar to that upon which the Church of England rests her prayers, that God would send down upon her bishops and curates the healthful spirit of his grace; for, as if sensible of the grand impediments which her worldly constitution and her defective discipline place in the way of priestly piety, she appeals to the Almighty as to him who "alone doeth great marvels."

It is not improbable that Dr. Clarke derived assistance in his Commentary from the acute and searching remarks of Miss Shepherd, as our concluding extract from her valuable letters may convince the reader. We have seen what was her opinion concerning the history and trials of Job. Let us now see to what purpose she had scrutinised the Mosaic account of the patriarchs: — "When in your Notes you come to Isaac's blessings to Esau, you will be led particularly to observe how literally they were ratified by God; also you will see strong proof that Esau was not abhorred of the great and just God, and how very nobly and lovingly too he acted towards his over-reaching brother at their meeting; nor did he ever retract from their reconciliation: as Ismael and Isaac, so did Esau with Jacob, unite as brethren to pay the last duties to their father. I beseech you also to point out very particularly the just penalties levied on the joint frauds of Rebekah and Jacob. After she sent him to Laban, she never more beheld her son Jacob. Even she herself disappears; for no farther mention is made of her by upright, truth-loving Moses; no, not so much as of her death; while of only her nurse Deborah is much honouring record. There is in this, as in all the narrations

of Moses, exquisite beauty and propriety. Rebekah was a mother in Israel. Truth required the narrative with the reality of facts: respect bid say no more, and bowed the head in silence. Jacob was taught by Laban, how odious fraud, deception, and disguise were; and his own feelings and conscience told him, this is retribution. I wish you also to notice in your Notes, the style and terms of Jacob's prayer to God, when in fear of Esau and his 400 men. It is as if he were conscious of how little he deserved to be saved from the danger he dreaded. I am in raptures of delight every time I read of that over-reaching, cowardly Jacob's dreadful fear of the brother he had made his enemy, and of his never getting a blessing from God himself, without first being hamstrung, and lamed to limping; and here he is represented as being nearly terrified to death, and sending a trespass-offering to Esau, and bowing himself down seven times to the ground, with all his wives and children bowing down seven times also, as they passed before 'my lord Esau,' like captives before their conqueror. So many make a bad use of Jacob's and Israel's history, that I am anxious it should appear in its true light." The reader can examine at his leisure how far the learned commentator concurred in the views of his fair friend, and adopted her suggestions.

Miss Shepherd survived the date of her letters to Dr. Clarke, which were written in 1810, about two years. She retained all her faculties to the last; and, on her death-bed, expressed herself to one of his daughters, as "dying in the true Catholic faith, and with a firm assurance that her short penal sufferings would terminate in the eternal beatitude of her soul through the merits of her Redeemer." So hard is it for the strongest understandings to shake off the prejudices of education, that even this excellent woman, of whose preparedness for the heavenly state the candid reader of her letters can hardly admit any doubt, could not suppose it possible that she should attain that blissful goal, without undergoing a previous purgation; although she never met with one passage of Scripture that encouraged the idea of any such intermediate process between earth and

heaven, but, on the contrary, read that even the thief upon the cross was to pass immediately from Calvary to the Paradise of God.*

In May, 1811, Dr. Clarke paid a visit to his native country, being accompanied by Mr. Butterworth and his own eldest son. His chief object was to pursue his inquiries under the Record Commission. By this means he was brought into the society of the learned and the great in Dublin, and, having dined at five o'clock, branded it as "a most disagreeable custom." He made a hasty tour, embracing Drogheda, Londonderry, Coleraine, and the place of his birth; preaching on his way with great power and success, and carefully observing whatever was remarkable for its antiquity or its historical

* From Miss Shepherd, Dr. Clarke received some particulars of the life of Alexander Cruden, which, as she was his colleague under Mr. Woodfall, deserve credit. During five years, from 1754 to 1759, he corrected the press, while she translated the foreign mails. The first edition of his Concordance was published in 1737, dedicated to Queen Caroline. Overpowered by the labours of this most useful work, he became deranged, and was placed in an asylum at Hoxton; but he was completely restored, and enjoyed soundness of mind during the last twelve years of his life. In this affliction he never lost the sense and the comfort of religion. For the second edition of his book he had 500*l.*, and 300*l.* for the third. The portrait prefixed to those editions is exact, both in likeness and in costume. Through Sir Robert Walpole he presented a copy of the third edition to George III., the Premier stipulating that he should not address his Majesty. Nevertheless, he was about to seize an opportunity of giving the King some godly counsel, when Sir Robert, leading him away from the royal person, defeated his design. This smooth-spoken Minister promised him the appointment of bookseller to the Queen, but showed no disposition to keep his word. Some one told Cruden that it was not Walpole's habit to fulfil his promises. Determined to allow his patron no chance of escape, Alexander communicated to him what he heard, and was answered by the ten-times-repeated promise. "Yes, Sir Robert," said Cruden, "and so you have told me these two months past."—"You shall *certainly* have it, Mr. Cruden," rejoined the Minister, and the next day redeemed his pledge. Cruden was a liveryman of the Stationers' Company, in which, to his no small satisfaction, he took precedence of Woodfall, who, though his employer, was his junior in civic rank. A bachelor through life, Cruden, at sixty, fell in love with a lady of fortune, who rejected his suit, and, as a reward for renewing it, had him tossed in a blanket! He had a competent knowledge of Greek and Latin,

associations, or was characteristic of the country and its inhabitants.

The lofty round towers which are found in some parts of Ireland, and the precise use of which had not been ascertained, engaged much of his attention. He came to the conclusion, that they were built by the monastic orders, who had their allotted times for prayer, the arrival of which, in the absence of bells, it would be necessary to announce, by means of criers, to the brethren dispersed in the fields. For this purpose he supposed these towers to have been erected.

On the way to Dundalk, Dr. Clarke and his family had the satisfaction of taking into their chaise a "decent woman" and her child, "for which piece of humanity," he observes, "our driver afterwards charged us threepence halfpenny per mile extra, saying, 'that, though he charged us this, God would allow us for it.'"

At Derryloran, the rector of the parish gave Dr. Clarke the following account of the death of his predecessor: — "The corpse of a poor man was brought to the church-yard for interment. The rector demanded

and a thorough acquaintance with Hebrew. At Oxford and Cambridge, he received tokens of great respect, being invited to dine in hall at the principal colleges. He paid a scrupulous regard to the Sabbath; and, that Miss Shepherd might be equally rigid in this respect, he used to contrive to get the foreign papers forwarded to her so early on Saturday as that she might make her selections and translations before midnight. He was a zealous Calvinist, and fond of argument; but he never lost his temper, nor, when closely pressed, took refuge in sophistry. If he heard swearing in the street, he would politely ask leave to speak with the offender, and then mildly reprove him. In this way he reprehended those rude spirits, the London carmen, draymen, &c.; but was seldom insulted. At Oxford, by intertwining a just compliment with a courteous expostulation, he put an end to the Sabbath promenading of a beautiful woman, who on that day used to court the admiration of the under-graduates in the walks of the University. On receiving the 800*l.* before-mentioned, he retired from London to Greenwich, where he lived in personal comfort and general esteem. His death was sudden, and not preceded by apparent illness. One morning he failed to come down at the usual hour. He was sought for in his study and in his bed-room, but was not found in either. He had retired to a little closet, where he was discovered kneeling in an easy chair, his hands lifted towards heaven, quite dead.

his fee of two shillings and sixpence. The good people said, 'the man had been a common beggar, and had nothing to pay.' The rector insisted on having the half-crown, or on their removing the corpse immediately. An altercation took place, and the rector got so transported with rage, that he dropped down dead while following them to the church-yard gate, to prevent them from depositing the body in the ground!"

The following is part of the account which he gives of his visit to the scene of his childhood: — "We drove to Magherafelt; but, after an absence of thirty years, I find it but imperfect. We then proceeded to Maghera, and on the way I stopped at a place where I had passed my youth. I walked into the house where I had passed several years of my infancy, and felt a number of indescribable emotions. Half of the nice house is fallen down, which I regretted. I went into the grounds where I had often sported, read, talked, searched for birds' nests, and caught jack-sharps, &c. What a transition from five years to almost fifty! and how difficult to connect the habits of these two distant periods! and for the grey-headed man to realise his present feelings with what pleased him when a child! I came to Maghera, and went to see the place where I first went to school. The sight of this spot brought many long-past scenes to remembrance. I visited the mansion where Dr. Barnard, then Dean of Derry, and afterwards Bishop of Killaloe, and lastly of Limerick, formerly dwelt. What a change is here! almost every part in a state of dilapidation, and the house let out in tenements. Nothing seems to flourish but the fine beech tree at the entrance from the road, which, from its size, and the beautiful arrangement of its widely extended branches, may still claim the attention of the passenger. After inquiring after the ancient inhabitants, most of whom I found had ceased to live among men, I returned to the inn, dined; and, not being able to procure a chaise, my companions agreed to walk to Garvagh, a journey of about ten English miles. We accordingly set out, and had an interesting and pleasant walk *over roads I had assisted to form* between thirty and forty years ago. Wishing to see a

place near Garvagh, where our family had resided for several years, and where I had the principal part of the little education which fell to my lot, Mr. Averell, who had joined us, and myself, rose early, and proceeded in our gig to the village, which was abolished, with the exception of one small building, and the whole land laid under stock. What most surprised me was, that the church, the building of which I witnessed forty years ago, from its commencement to its close, appeared to be in a state of dilapidation. The spire was seventy-five feet high, and now not one inch of it remains: the windows have been broken, and repaired with solid mason work; all the light of one side is thus completely abolished." The Irish Church Reform Bill did not come before it was wanted.

In every place which he visited, Dr. Clarke preached either indoors or out to large congregations. At Ballymena, the Methodist chapel being too small for the congregation expected to attend, the Rev. Wm. Babbington, the rector, kindly offered his church (!), which was soon filled with a deeply attentive congregation, to whom (says the Doctor) " I felt considerable liberty to prove what was the doctrine of the Apostles, from Acts ii. 42."

At Garvagh, he preached in the Socinian chapel. " Had I known," he observes, " to what sect it belonged, I believe I should not have done so; but this I learned afterwards. In preaching in the chapels of other religious people, it is not fair to discuss any doctrines which they do not hold, as this is disingenuous. In consequence, a preacher is laid under considerable embarrassment: he cannot preach their doctrine, and he is afraid to preach his own. I do not like this business, and have nearly made up my mind to have done with it." For what reason should any man object to preach in any place which is open and convenient for the purpose? A Socinian congregation offering the use of their chapel to a Trinitarian minister, would never be so foolish as to expect that he should feel himself restricted from preaching according to his views of truth. In Mr. Wesley's journal, we find it recorded, that on one occasion he preached in a Socinian place of worship.

Dr. Clarke's health and strength suffered much through that spirit of religious selfishness which induces some people to exact labour from a favourite preacher in such degrees as ought not to be expected from men of the strongest constitutions and the fullest minds. On arriving at Lisburn, he encountered a knot of these unreasonable hankerers after the word.—"Though I had been almost totally exhausted with my yesterday's work, they insisted on my preaching at Lisburn. In vain I urged and expostulated. They said, 'Sure you came out to preach, and why should you not preach at every opportunity?' 'I must have rest.' 'Sure you can rest after preaching?' I replied, 'I must preach tomorrow at Lurgan, and shall have but little time to rest.' 'Oh, the more you preach, the more strength you will get!' 'I came out for the sake of health and rest.' 'Oh, rest when you return home!' 'I cannot rest at home, as I have got more work to do there than I can manage.' 'Then,' said they, 'you shall get rest in the grave!' I give this specimen," adds the Doctor, "of the inconsiderateness and unfeelingness of many religious people, who care little how soon their ministers are worn out; because they find their excessive labours comfortable to their own minds; and, should the preacher die, through his extraordinary exertions, they have this consolation, 'God can soon raise up another!' Though not convinced by this reasoning, I still preached, to a very crowded congregation; and it was a time of uncommon power."

At Portadown, Dr. Clarke spent the evening with "a tea-drinking party, which," he observes, "I have not done thrice for upwards of twenty years. The good people naturally asked me why I did not take tea: I simply gave them my reasons, which drew on a long conversation."

In the course of this tour of a month, Dr. Clarke, with his companions, enjoyed, what he relished as a luxury, numerous opportunities of relieving the wants of the poor Irish. Their destitution may be judged of from several observations which he makes. "The children," he remarks, "are, like their parents, half-

naked, and totally uncultivated: multitudes of the women without shoes or stockings, and yet employed in the hardest drudgery, *even digging in the fields, without a shoe to save the foot.* Their huts are about four feet high on the side wall, with a hole in the roof to let out the smoke, and another to serve as a window." Though thus wretchedly circumstanced, they have many fine qualities. "You cannot please them better," says Dr. Clarke, "than by putting it in their power to oblige and show you a kindness." And, again, "For reverence in sacred ordinances, the Irish are very remarkable; and for good breeding, even among the most common people, especially the Protestants, I do not know their superiors."

After holding the Conference in Dublin, which was one of the objects of his visit, Dr. Clarke and his friends went over to Maynooth College, in which the priests of the Romish Church in Ireland receive their education, and the expenses of which are, strange to say, defrayed out of the revenues of the British empire. They reached the inn just in time to witness the arrival there of the rebel General Gibbon, who had been captured after an outlawry of thirteen years. The following is Doctor Clarke's account of the scene:—"He alighted, heavily shackled both on the legs and hands: he was wretchedly clothed. We got into the room, where he and several of the guards were. He walked frantically to and fro, dragging his long bolts after him, and talking very wildly; at one time cursing the King, at another awfully obtesting his incapability of being a traitor. He desired one of the soldiers to go and get him a pipe of tobacco. The brave fellow went, and brought him in a lighted pipe. He took it, and, putting it into his mouth, said, 'Now, I shall smoke the King's health: and, if his health were in the pipe, by the Holy Father, I would smoke it out.' His language and his appearance were awful. He has been several times in France: and he has hid himself in the bogs and mountains, and has thus long escaped: added to which, he was so dangerous, that no person dared approach him. He was at last taken while sleeping in a dry ditch, having a loaded blunderbuss and six brace of loaded pistols about him."

On going to the College, they found it empty, it being the time of vacation. One of the professors, however, by name Father De la Hague, received them politely; but, when, on taking leave, Dr. Clarke offered his hand, he declined receiving it. "I was a heretic," says the Doctor, "and therefore he would not give me the right hand of fellowship." What, then, would the Father have said to Miss Shepherd?

Dr. Clarke had no sooner returned to England, than he received the afflicting intelligence of his mother's death. He saw her just before he sailed for Ireland; and left her, prepared indeed, but not expecting death. Almost as soon as he entered his own door, he inquired, as usual after absence from home, "Is all well?" a question which immediately elicited the mournful truth. He received the sudden stroke without a word, and instantly withdrew to his study, there to seek consolation in communion with God. When we recollect the industry with which his mother applied herself to train him up in the way in which he should go, and combine with this the native tenderness of his heart, we may form some estimate of the depth of sorrow into which he was plunged by the intelligence of her removal; but, deep as it was, it was mitigated by the well-founded hope of meeting her again, in the mansions of the saints of the Most High.

CHAPTER IX.

The publication of the first part of Dr. Clarke's Commentary excited, as might be expected, much noise in the biblical world. It was criticised without mercy, and almost without end. The small fry of reviewers fastened upon his hypothesis concerning the nature of the animal which was made the Devil's instrument in the temptation of Eve; and, to this day, the notion, that, instead of being a serpent, it was a creature of the ape or satyrus kind, is sufficient to make them merry. Dr. Clarke, like the mastiff in the fable, allowed these curs to bark till they were hoarse, and never condescended to answer any of his opponents, save one or two, whose objections bore the semblance of resting upon a solid basis. He did not advance his opinion as an article of faith, or a touchstone of orthodoxy; but contented himself with asking the same liberty of thinking which he conceded to others: and yet, if he had endeavoured to set up an ecclesiastical court without appeal, or to kindle the fires of Smithfield, he could not have been assailed with more rancour. But, for the most part, it was noise and fury, signifying nothing. While many confidently predicted that a work which started with such an absurdity would never succeed, some of whom have lived to endure the mortification of disappointed malice and humbled presumption, there were others who adopted the hypothesis, and many more, who, though they retained the old opinion, were too much absorbed in the obvious excellences of the work, to spend time in vainly ridiculing what it was found not easy to refute by sober argument. Nor was all the wit on the opposite side; for, in one of the public papers there appeared the following ingenious verses: —

"The Rev. Dr. Adam Clarke asserts,
It could not be a serpent tempted Eve,
But a gay monkey, whose fine mimic arts
And fopperies were most likely to deceive.
Dogmatic commentators still hold out,
A serpent, not a monkey, tempted madam;
And which shall we believe?—without a doubt
None knows so well what tempted Eve, as Adam."

In December, 1811, Dr. Clarke went to Cambridge to make researches for the Fœdera; and, during his stay, he was present at the formation of an auxiliary to the Bible Society, of which he gave the following characteristic account in a letter to Mrs. Clarke:—"Such speeches I never heard. Mr. Owen excelled his former self; Mr. Dealtry spoke like an angel of the first order; and Dr. D. E. Clarke, the Russian traveller, like a seraph: every thing was carried *nemine contradicente*, and the meeting concluded in a blaze of celestial light. For myself, I have nearly broken my new staff with thumping, after having made my fists sore in pounding the table. I did not laugh and cry alternately—I did both together, and completely wet my new pocket handkerchief through with my tears. Between two and three hundred of the University young men were the first movers in this business."

During the early part of the year 1812, Dr. Clarke's time was divided between the Fœdera and his Commentary, to one or the other of which he devoted every hour of the day, that was not imperiously demanded for the discharge of other duties. About this time he had published the Pentateuch, and also the Book of Joshua. While the Book of Deuteronomy was going through the press, he wrote to his friend, Mr. Roberts, of Bath: and an extract of his letter will serve to show what labour and anxiety the work was costing him:—"Joshua's sun and moon standing still, kept me going for nearly three weeks. That one chapter has afforded me more vexation than any thing I ever met with. And even now, I am but about half satisfied with my own solution of all the difficulties, though I am confident I have removed mountains that were never touched before. Shall

I say that I am heartily weary of my work :—so weary, that I have a thousand times wished I had never written one page of it, and am repeatedly purposing to give it up. No man should undertake such a work alone ; and I have no soul to help me."

In April of this year, he paid a second visit to Cambridge, in connection with his labours for the nation. He collated, and afterwards copied, Gawin Douglas's poem of King Hart, from the only manuscript known. This was done at the request of Lord Glenbervie, one of the Record Commissioners, who was a descendant from the poet, and was projecting an edition of his works. In speaking of King Hart, Dr. Clarke observes :—" John Bunyan seems to have borrowed his Pilgrim's Progress from Bernard's Isle of Man : Bernard, his Isle of Man from Fletcher's Purple Island : Fletcher took his plan from Spencer's Fairy Queen : Spencer, his Fairy Queen, from Gawin Douglas's King Hart : and Douglas, his plan from the old Mysteries and Moralities which prevailed in, and before, his time."

As public attention has lately been called to the morals of the University of Cambridge, it may not be uninteresting to hear the opinion formed by Dr. Clarke, who, certainly, would not connive at wickedness ; but yet we must not forget that he was at Cambridge for a few days only, that his character would inspire awe, and that, during the hours said to be devoted to rioting and wantonness, he would be in the state of sleep :— " There is certainly much of the fear of God in this place ; and so many literary advantages, that even the hearts of the foolish might understand knowledge, and the tongue of the stammerer be ready to speak plainly."

In June of this year, Dr. Clarke paid a second visit to Ireland for purposes connected with the Record Commission, having under his care a young lady, a Roman Catholic.* On this occasion he preached very frequently,

* It appears that his exemplary conduct during the voyage across the Channel was the means of her conversion to the faith of the Gospel. " As we were one day walking out," observes his youngest son, the Rev. J. B. B. Clarke, Curate of Frome, in relating what passed during the time which Dr. Clarke spent with him at Frome

and always with great effect. Also he attended the Conference in Dublin, during the sittings of which, intelligence arrived of the death of Mr. John Graves, one

and at Weston super Mare, only a few days before his death, "there chanced to be mentioned a clergyman, who, by an injudicious conduct in private, had destroyed, in some measure, the good effect which his public teaching was calculated to produce. 'It is impossible, Joseph,' said he, 'that a minister of God should ever be a private man. Even in his most trivial intercourse with others, it is never forgotten what his office is. The habit of every one's mind is to expect information or example from the company and conduct of a public minister. Such as we, are constantly living under the observation of mankind; and he who is always observed, should never venture on dubious conduct, or suppose for a moment that what he does in the view of another, can ever be a matter of indifference, or be regarded as a trifle. I will tell you a curious circumstance that happened to me some years ago. In a day or two from the time that I refer to, I was about to set off from London to Ireland. A friend desired me to take charge of a young lady to Dublin, to which I readily agreed, and she was sent to me at the coach. I soon found, from her conversation, that she was a Roman Catholic; and I also quickly perceived that she had been led to entertain a very high opinion of me. After we had travelled some distance, talking occasionally on various subjects, the day-light began to sink fastly away, when she took out of her reticule a small Catholic book of prayers, and commenced most seriously her evening devotions. While she was reading, such thoughts as these occurred to me, I believe this lady to be sincere in her religious creed, which I think to be a very dangerous one. She appears to be of an ingenuous temper, and to feel much personal respect for me. Is there not here, then, a good opportunity as well as subject to exercise my influence, and to deliver her, if possible, from her erroneous creed? But, (continued I, in my thoughts,) was she not entrusted to my care? would her friends have so entrusted her, had they ever suspected that an attempt at proselytism would be made? would not the attempt be a breach of trust, and should I, even were ultimate good to accrue to Miss ——, be a morally honest man? I instantly felt that my own honesty must be preserved, though the opportunity of apparent good might be lost. In a short time, Miss —— closed her book with this observation, "We Catholics, Dr. Clarke, think it much better to believe too much than too little." I replied, "But, Madam, in our belief we should recollect, that we never should yield our assent to what is contradictory in itself, or, to what contradicts other ascertained truths." This was the only observation I made that looked at all towards Catholicism. In process of time, we arrived at our journey's end; and I deposited her safely in the hands of her friends. From that time till about two years ago, I never heard of Miss ——, till we met in the following way:—I had been preaching at Chelsea Chapel: and, entering the vestry after the service, a lady followed me, shook hands, spoke with much emotion,

of the preachers. On his way to Dublin, he was seized with a putrid fever, which so alarmed the persons in whose house he was, that they insisted on his removal, and he was carried to an empty and a dilapidated house, in which, after lying a few days, he breathed his last, and was hurried into the grave on the following day. "Lord," exclaims Dr. Clarke, on this occasion, "thou seest and wilt judge!"

While in Dublin, he was requested by a friend who had just entered a new house, to join with him and others in dedicating it to God; upon which he remarks, "Whatever is consecrated to God, he will invariably preserve and protect!"

About the middle of July, he received a letter from

and said, "Do you not recollect me, Dr. Clarke? I am Miss ——, whom you kindly took care of to Ireland.' I was then a Catholic: now I am a Protestant, and have suffered much in consequence of the change." I inquired how the alteration in her views was effected; and she gave me, in detail, the account which I will shortly sum up to you. When she heard to whom she was about to be entrusted, she resolved closely to watch and observe this eminent Protestant minister. She was pleased with the conversation and the friendliness shown to her, and was so struck with the observation I had made in the coach, that she said it absolutely afterwards haunted her, caused her to examine and think for herself, and at last led her to freedom from her thraldom: "but," said she, "I should never have been induced to examine, had it not been for the examination which I had previously made of you. From the first moment you entered the coach, I watched you narrowly. I thought, now I have a fair opportunity of knowing something of these Protestants; and I will judge if what I have heard of them be true. Every word, every motion, every look, of yours, Sir, was watched with the eye of a lynx. I felt you could not be acting a part, for you could not suspect that you were so observed. The result of all was, your conduct conciliated esteem, and removed prejudice. Your own observation on belief, led me to those examinations which the Spirit of God has blessed to my conversion; and I now stand before you, the convert of your three days' behaviour between London and Dublin." You see from this account, Joseph,' continued my father, 'how all ministers should ever feel themselves as public men; how cautious should be their conduct, and how guarded their conversation. Had I attempted to proselytise this lady, all her prejudices would have been up in arms. Had my behaviour been unbecomingly light or causelessly austere, she would have been either disgusted or repelled, and her preconceived notions of Protestants would have been confirmed. She saw and heard what satisfied her. Thus, even in social intercourse, the public minister may, and should always, be the Christian instructor.'"

the Speaker, desiring him to return to England, and make researches in the Tower of London, and in the libraries at Oxford, for materials for the completion of Rymer. On his arrival in Oxford, he dined, by the invitation of the Greek Professor, Mr Gaisford, in the Hall of Christ Church; concerning which he observes, "It was no small gratification to a Methodist preacher to dine, and to sit on the same seat, and eat at the same table, where Charles Wesley, student of this college, often sat and dined: and where that glorious work, by the instrumentality of which some millions of souls have been saved, had its commencement, in conjunction with Mr. John Wesley, of Lincoln College. Oh, what hath God wrought since the year 1737! This city is the nurse of this great work, and yet has it profited? The law went forth from Zion, and the word (doctrine) of the Lord from Jerusalem; but have Zion or Jerusalem greatly profited by the law, or by the doctrine?"

It so happened that during his stay in Oxford, Dr. Clarke took up his abode in the very apartments occupied by Dr. John Uri; and, before he quitted them, he cut an inscription* on one of the panes of the window, in the room in which that learned foreigner died.

* The inscription is as follows:—Sacred to the Memory of JOHN URI, D.D., born in Hungary, and educated at Leyden. He was invited over into England by the University of Oxford, to describe, arrange, and catalogue the Oriental MSS. in the Bodleian Library. His oldest and most intimate acquaintances ever found him to be an honest man, a pleasing companion, and a conscientious Christian. To his profound knowledge as an Oriental scholar, his catalogue of the Arabic MSS. in the Bodleian Library, his Hebrew and Arabic Grammar, his edition, and Latin translation, of the celebrated Arabic Poem, called 'Al Bordha,' together with his numerous pupils who have distinguished themselves in the walks of literature opened to them by their preceptor, bear the most distinguished and decided testimony. A stranger to his person, but not to his literary and moral worth, dares to entrust even to GLASS, in the apartment twenty-five years occupied by this eminent man, this memorial to learning that can never perish, and virtues that can never die. After suffering much by increasing infirmities during the last two years of his life, he died suddenly in his apartments, about eight o'clock, of the evening of October 18, 1796, aged 70 years. His mortal remains were deposited in the chancel of St. Michael's Church in this city, where, for lack of a monument, the passenger can scarcely say, Here lies Uri.

While Dr. Clarke was thus busied in the double labour of arranging a documental History of England, and of illustrating, by learned notes and unprecedented tables, the books of sacred writ, he still pursued his ministerial duties, always preaching once on the Sabbath, visiting the sick, and giving spiritual counsel to the numbers who applied to him, personally and by letter. He constantly answered all letters as soon as he received them. The Committee meetings of the Bible Society, which he regularly attended, were also very frequent, and the work connected with them arduous. In such circumstances, it is no wonder that we find him complaining that he was overburdened, and that his mind was distracted amid a multitude of duties, each claiming the precedency. "I feel now," he observes in a letter to Mr. Caley, Secretary to the Record Commission, dated December 2, 1812, "that I am inundated with work, and really cannot tell what to do, or at least what (among a variety of things to be done) should be done first. I own I feel myself now fairly distracted, and almost discouraged. No person can work without time and means: sometimes I seem destitute of both." Thus bowed down by his burdens, he besought his friends to get him out of London; but they alleged that he could not yet be spared. They knew, that, while there, he could work well, and also that he would keep to it while the responsibility was upon him: for he never trusted his duties to another, when he himself could perform them. Had it only been to satisfy the impatient subscribers to his Commentary, he required relief and seclusion; but the time had not yet arrived when he could obtain these advantages.

On the 5th of March, 1813, Dr. Clarke was elected Fellow of the Society of Antiquaries; an honour which was the more gratifying to him, because it was unsought, and because he might, without vanity, entertain the belief that it was not unworthily bestowed. For honours which resulted from personal worth or intellectual merit, he had a high esteem; and to such an extent did he carry the precept, "Render to all their due," that, even to the

tax-gatherer at his door, he acted more in consideration of him whom he served, than with the feelings conscious of taxation.

In July of this year, having finished his Comment on the Evangelists, he presented the Speaker with a copy of it, accompanying it with a letter, in which he observed, "As the people with which I am connected, are not only very numerous, but of considerable weight in the land, I have not hesitated to show them that those sacred oracles from which they derive the principles of their faith and practice, are in perfect consonance with the principles of the British Constitution and the doctrines of the Established Church: not that I doubted their loyalty or attachment to the State, or the Church; but to manifest to them, and to future generations, the absolute necessity of holding fast that 'form of sound words' which distinguishes our national Church, and ever connects the fear of God with honour to the King. Sir, it is with the most heartfelt pleasure that I can state to you, that this immense body of people are, from conscience and affection, attached to the Constitution both in Church and State; and the late decisions in behalf of religious toleration, have powerfully served to rivet that attachment." Of the loyalty of the Wesleyan Methodists there cannot be two opinions; but there may respecting their supposed attachment to the Church of England.

About the year 1814, Miss Sharp, the niece of Granville Sharp, and grand-daughter of the unfortunate Archbishop Sharp, wrote to Dr. Clarke, requesting him to arrange the manuscripts of her Most Reverend progenitor, which had come into her hands on the death of her uncle. Dr. Clarke undertook this task the more readily because the collection comprised a correspondence between the Archbishop and the Rev. Samuel Wesley, the father of the founder of Methodism. This correspondence was inserted in the Doctor's Lives of the Wesley Family, of which we shall hereafter have to speak. The Rector of Epworth, and the Archbishop had one trait in common: they were proselytes to Episcopacy. The Sharp papers contained many documents of interest,

one of which was a Life of the Archbishop, in four volumes. Some of them were distributed among the libraries of the several sees to which they related; and others were deemed of sufficient importance to be deposited in the British Museum.

The reader has already been informed of Dr. Clarke's habits of promptitude and early rising. The following illustration of them in combination occurred about the period at which we have arrived: — A catalogue of books having been sent to him late one evening, he immediately looked over it, and saw advertised for sale the first edition of Erasmus's Greek Testament. Early on the following morning, he went off to the bookseller's, and purchased the work. A few hours afterwards, a well-known literary character, the late Dr. Gossett, went also to Paternoster-row, with the intention of procuring it; but the book was gone. Finding by whom it had been bought, he called on Dr. Clarke, and requested a sight of it, observing, "You have been very fortunate, Dr. Clarke, in having obtained this work; but how you got it before myself, I am at a loss to imagine; for I was at Baynes's directly after breakfast, and it was gone." "But I was there before breakfast," replied Dr. Clarke; "and consequently, Doctor, I forestalled you."

About this time, Dr. Clarke was obliged to preach less frequently than he had heretofore done; having suffered severely from spasmodic attacks brought on through speaking in a crowded chapel, and being afterwards exposed to the night-air.

In consequence of the death of Dr. Coke, which, as the reader is most probably aware, took place while he was on his way with six missionaries to the Island of Ceylon, it was found necessary to organize a Wesleyan Missionary Society. In effecting this, Dr. Clarke bore a conspicuous part. A meeting was held in the City-road Chapel, on December 1, 1814, over which he was called to preside, when he delivered an admirable address, which was afterwards published by request, under the title of "A short Account of the Introduction of the Gospel into the British Isles, and the obligation of Britons to make known its salvation to every nation of the

earth." How amazingly the God of Missions has prospered that institution few readers of these pages, it may be presumed, require to be informed.

A short time before the event just related, Dr. Clarke became acquainted with Mr. Hugh Stuart Boyd, who, as we have seen, was his relative by marriage. The similarity of their tastes and pursuits gave birth to mutual esteem; and Mr. Boyd was soon a frequent visitor at Dr. Clarke's. Early in 1815, this learned Grecian wrote an essay on the Greek article, which Dr. Clarke published, during the same year, at the end of his comment on the Epistle to the Ephesians; and, in the following year, Mr. Boyd supplied a postscript, which was inserted at the end of the Epistle to Titus, in the same work; for the controversy turned upon Titus ii. 13, and Ephesians v. 5. Mr. Boyd received a confirmation of his views on this question from a Greek gentleman of the name of Lusignan, who lived at Chelsea, and came from the Isle of Cyprus. To every mind not strongly prejudiced this person's opinion will appear decisive of the question. Mr. Boyd had maintained, that the words "God and Saviour," in Titus, and "Christ and God," in Ephesians, do not point out two distinct beings, but designate the same person, according to the true grammatical construction of the Greek tongue.

In proof of this position, Mr. Boyd alleges, that, when two or more personal nouns (of the same gender, number, and case) are coupled together by the conjunction και, and the article is prefixed to the first, but not to the second, third, &c., those two or more nouns, whether they be substantives or adjectives, denote one and the same person; and that this is the case also, when two participles are thus coupled together. In support of this rule, he cites many passages from the Scriptures, the fathers, and profane writers, in which it is impossible to mistake its application. He then argues, that, as the Greek article, in the two texts in question, is prefixed to the first noun, and not to the second, it is clear that the last noun applies to the same person as the first. Hence the "great God" is "our Saviour Jesus Christ;" and

"the kingdom of Christ" is "the kingdom of God;" and, of course, Christ and God are one.

On meeting with Mr. Lusignan, who, be it observed, understood ancient Greek as we understand English, having learned it as his mother tongue, he asked him if he had read any of the controversy respecting the Greek article. He answered that he had not read, nor heard, any thing about it. He then asked him to take down his Greek Testament from the shelf, and to look for Titus ii. 13. When he had done this, a conversation took place, which Mr. Boyd has thus related: — Mr. B. "Pray, Sir, how do you construe these words: του μεγαλου Θεου και σωτηρος ἡμων?" Mr. L. "I construe them thus, 'Of our great God and Saviour.'" "Does Θεου here mean the 'Father,' or does it mean 'Christ?'" "It means 'Christ.'" "May it not mean the 'Father?'" "Certainly not." "Why may it not?" "Because the construction will not admit it." "Why will it not?" "Because the article is not prefixed to σωτηρος: if Θεου and σωτηρος had meant two different persons, then the article would have been prefixed to each." "If, then, two personal nouns be thus joined, and the article be placed before the first and not before the second, must one person be necessarily intended?" "Certainly."

The time was now come when Dr. Clarke's removal from London could no longer be postponed with safety to himself or comfort to his immediate friends. "I feel," he observed, in a letter to his wife, written during a brief absence from home in the summer of 1815, "that matters are come to this issue: if I do not at once get from many of my avocations, I shall soon be incapable of prosecuting any. I must hide my head in the country, or it will shortly be hidden in the grave."

Notwithstanding this announcement, he was strongly urged by different religious and benevolent societies to remain in town; and many of his literary acquaintances also set their faces against his removal. Among the rest, the Rev. John Owen, at the desire of the Committee of the Bible Society, endeavoured to dissuade him from leaving London, in a letter in which the point

was pressed with considerable force, and yet with all possible delicacy.

"I need scarcely acquaint you," observes the reverend gentleman, "that there is a department in the business of our Committee, which no one but yourself is competent to direct. In that department we can work with you, or rather under you; but we can do nothing without you. Reflect on the Arabic, the Ethiopic, the Abyssinian, and the Syriac; in all which languages we stand pledged to the world for something which has not yet been executed; and then ask your own heart what you think we shall be able to accomplish in either, if you should resolve to abandon us. I say nothing of the assistance which we have been in the habit of receiving in all our transactions, both literary and mechanical, from your general knowledge of business, and particularly from your extensive acquaintance with the practical details of typography."

Dr. Clarke replied in terms which evinced a just sense of the value which the Committee were pleased to set upon his services; but, on the main point, he was not to be moved. "As to my continuance in the work," he observed, "however grateful this would be to my feelings, a variety of causes combine to direct my way, and that of my family, from the metropolis. To specify these, is not necessary: they exist, and they are imperious; and that is enough."

According to this determination, those of his friends who were more particularly interested in promoting his personal comfort and the preservation of his health, assisted him in making arrangements for his removal. By their munificence, an estate was purchased for him a few miles from Liverpool, towards which Mr. John Nuttal, of that town, presented 1000l., and Mr. Henry Fisher, the proprietor of the Caxton Printing Office in Liverpool, which was destroyed by fire a few years since, 300l. To this retreat, which Dr. Clarke, in honour of his friend Mr. Samuel Drew, styled Millbrook, that being the name of a place where that celebrated man resided in early life, his family retired on the 20th of September, 1815.

to their eternal disgrace, spend all the money they receive in the kingdom, in places of public resort in England, &c."

In that part of the journal which relates to Ireland, we find some passages descriptive of the miserable state of the peasantry, which, we fear, is not now much better. "We went into several cabins, which were wretched in the extreme. Though in most of them there is a hole, which corresponds to what we call chimney; yet, so heavy is the smoke produced by their turf, that it is rarely seen to issue from the top, but fills the house, and passes with slow sullenness through the door. The poor people are often ill-coloured, and their eyes badly affected. We went into one, where we found a very nice young woman, about eighteen years of age, nursing her first child. She had a little fire on the earth, the bed near it, and scarcely any furniture. The house was built of thin stones, without any kind of mortar: through the wall, on the other side of the bed, you could every where see the day-light, and even the fields, between the stones! How it is possible for herself, husband, and infant, to maintain life in such circumstances, is to me quite inexplicable. We found she could read; but, alas! she had no book but a Romish Manual. I regretted much that I had not brought a few Testaments with me: I could never have bestowed them to better advantage, than in this day's journey. We gave her a little silver, for which she seemed truly thankful; and offered us, in return, all she could bestow, — a little sea-weed, here called dulse, which, when dried, has a pleasant saltish taste."

On this occasion, Dr. Clarke visited the Old Barn, where, for the first time, he heard a Methodist preacher; the house in which his father had for several years resided; and the field where, after earnestly wrestling with God for mercy, he found his peace.

At Garvagh, where he lived from his tenth year to the time of his departure to England, he found deep impressions of the tooth of time. "The house is partly fallen down, and the rest is in a most miserable state. A large mill-dam, the mill to which it led, and the canal by which the water was conducted to it, are all oblite-

rated! I proceeded to see the school where I had my classical education. But what a change is here! the beautiful wood is entirely cut down; not even the brambles are left; sheep, goats, and larger cattle, no longer browse on the adjoining hills; and the fields are rudely cultivated, and the school-house is itself become the habitation of two poor families. I searched about to find, if possible, some of my old school-fellows, and class-mates, forty years ago: some of them had been bred up for the Church, some for the law, and some for the practice of physic; a few I found now old men, who, by various providences, had been disappointed in their views of secular establishments, and reduced to the cultivation of their paternal soil. On the whole, I received little pleasure from this visit, and, having dined, set off for Maghera, and stopt there to visit the places of my earliest infancy, and where I learned my alphabet. Now persons, houses, trees, enclosures, &c., are running rapidly to decay! Economy and industry have not been exerted to counteract its influence; and, consequently, that influence has been ample and extensive. I witnessed several things here which tended to deepen the gloom which the former objects had diffused; so I rode on to Magherafelt, revolving in my mind a multitude of ideas, produced in various assemblages, none of which tended to relieve the pressure on my spirit."

The reception which Dr. Clarke met with on returning to Millbrook is a lively contrast to this gloomy picture. Not only were his wife and his children glad to see him, but the very animals in the field. The bullock, which he called Pat, came to him, held out his face for him to stroke it, and actually placed his two fore feet upon his shoulders, with the affection of a spaniel. "So here," says the Doctor, in relating this singular trait of animal affection, "is a literal comment on 'the ox knoweth his owner.'"

In the spring of 1817, he had occasion to make some alterations in his house, in effecting which his own life, and the lives of his whole family, were accidentally endangered. An account of this, he gives in a letter to his sons:—"In making a sough to take off the water from

the buttery, the whole wall of the breakfast-room over it gave way, and for several yards fell in. Every moment in expectation of the whole building falling, I got your mother, and sister Rowley, with great difficulty removed, and all of every living thing out of the house. Before the crash came, (for I was standing by and saw it giving way,) I was constant in my warnings to the workmen; for I was assured they were digging away the foundation, without putting suitable props. But in vain I warned the fellows: they would not believe, till they had nearly lost their lives. When the catastrophe took place, they were all, except the bricklayer, like a rope of sand. I directed the place of every prop, and the whole mode of proceeding. I was continually exposed to imminent danger; yet my mind was kept in perfect calmness."

After his removal to Millbrook, Dr. Clarke became acquainted with Mr. Thomas Smith, a Dissenting minister, now of Sheffield, who, not being settled over any particular congregation, and having the offer of a tutorship in the Dissenting Academy at Rotherham, applied to Dr. Clarke for his advice. After referring to his own long experience in the ministry, and extensive observation of others engaged in that office, the Doctor, in his reply (dated April 20, 1817), observed:—"On hearing any man preach, I can generally judge correctly whether he is likely to be useful, and in what degree. I have heard you again and again; and I am satisfied, that your preaching, in its matter and manner, is calculated to do much good. I deprecate your being diverted from this work. Teaching youth is a noble employment; and, where it can be done in connection with the other, it is well and praiseworthy. But this work is not to be compared with the work of the ministry: saving souls from death is an especial work of God; and the power to be the instrument of it is an especial gift. In the course of Providence, many are qualified to be instructors of youth: in the course of grace, but few are qualified to be the means of saving souls. Fear not, man! The length and breadth of Immanuel's land are before you: the wide world is his parish; and he will send his curates where he pleases."

On the 3d of October, 1817, Dr. Clarke had the honour of being elected "Member of the American Antiquarian Society."

In May of the following year he was called to London to preach two of the annual sermons in aid of the Wesleyan Missions, and to attend the yearly meeting of the Society. On this occasion he received information from Sir Alexander Johnstone that he had brought with him, from Ceylon, two high-priests of Budhoo, who had left their country and their friends, and put themselves before the mast, in order that they might come hither to be instructed in the truths of Christianity: that he had paid their passage, but, in order to try their sincerity, had kept them in the meanest place and at the greatest distance from himself, during the whole passage. The following is the Doctor's description of these interesting strangers:—"Munhi Rat'hana, Teerunanxie, is twenty-seven years of age, and has been high-priest eight years; but he was educated, as was also the other, from his youth for the priesthood. Dherma Rama is twenty-five years old, and has been between six and seven years in the priesthood. They are cousin-germans, and are about five feet six inches, and quite black. They have fine eyes, particularly the elder, regular features, and the younger has a remarkably fine nose. There is a gentleness, and an intelligence, in their faces, which have greatly impressed me in their favour: in short, they are lovely youths, for whom I feel already deeply interested."

At the joint request of Sir Alexander Johnstone and the Wesleyan Missionary Committee, Dr. Clarke undertook to instruct the young priests in Christianity and science, for which purpose they accompanied him to Millbrook. The difficulties of the task were not small, for their prejudices and false learning were to be combated; but their docility tended to lighten the labours of their teacher. Early in the morning they were accustomed to go into the study for religious instruction. They were particularly struck with the history of our Lord's sufferings in the garden, and his death upon the cross: and would have it read over and over to them, while they wept at the tale. To this succeeded a long class of doubts

of the efficacy of that death itself. They were confounded too, when they contrasted the miracles recorded with the want of energy betrayed at the moment when its exercise appeared most necessary for self-preservation; and the patient endurance of indignities by a mind so nobly constituted, but ill accorded with their notions of a just resentment. But their teacher was one of a thousand; and by his prayers with them, and for them, and by the Divine blessing, their doubts were gradually overcome, and yielded to a full conviction of the truth of Christianity; and, after years of trial, even among their own countrymen, neither of them has evinced the slightest disposition to return either to their idols or to the faith or practice of their forefathers. In matters of science they manifested the liveliest interest and the quickest apprehension. Here they had proof; for Dr. Clarke, in all his lectures on Natural Philosophy, had recourse to experiments. On such occasions their delight was excessive.

They were amazingly anxious to see frost and snow, the accounts of which they treated as fictitious, until Dr. Clarke assured them, that, during the approaching winter, they would probably be able to stand upon the surface of the fish-pond as securely as upon the solid ground. The winter came, and snow fell upon the earth. In the morning they looked out of their window, and, behold! the landscape was clad in white. Their surprise at first amounted to fear; but, when taken out to the garden to handle some of the fleecy substance, their pleasure was so great, that they could hardly be persuaded to return in-doors. Frost followed snow, and the pond was a mass of ice; but it retained so much of its old appearance, that the cautious priests refused to venture upon it. Dr. Clarke led the way; but they thought it possible for him to do, with impunity, what would not be consistent with safety in them; and it was not till several others had joined the Doctor, that they could be induced to trust themselves upon the "white water." When the Doctor's nephew, accoutred in his skaits, began to glance rapidly over the pond, they conceived that he was actually flying, until their attention was directed to

the fact that one or the other of his feet was always in contact with the ice. When they understood this, their courage was augmented. In the end, they would have a piece of the ice, and satisfy themselves, by exposing it to the action of fire, that it was really composed of water.

In April, 1819, the elder of the two Singhalese priests, at the request of Sir Alexander Johnstone, translated into that language a piece of poetry on the emancipation of slaves, written by Mrs. H. More.

About the same time, Dr. Clarke wrote to the Secretary of the Wesleyan Missionary Society, to inform him that his protégés were improving rapidly, having obtained a more extensive knowledge of the English language. From the same letter it appears that they excited much interest in the neighbourhood of Millbrook. Mr. Sherbourne, Director of the Plate-glass Company at Ravenhead, presented them with two fine plates for toilette glasses; but, though Dr. Clarke endeavoured to remove their scruples, by urging that they might receive such a present without the slightest imputation on their characters, they steadily rejected them, saying, "No, we will receive nothing but the Gospel of Christ: for that alone we came." "I must now send back these elegant plates," concludes Dr. Clarke, whose pupils were, in this respect, not unlike their preceptor; "it would be sacrilege to receive them, when rejected on the above glorious principle."

The two priests frequently entreated Dr. Clarke to administer to them the ordinance of Christian Baptism; but for a long time he constantly resisted their importunities, wishing to be clearly satisfied of the soundness of their faith and experience, before he took so important a step. But at the end of more than a year and a half, during which he carefully instructed them in various branches of learning, but more especially in the evidences and doctrines of Christianity, being, as he himself states, "fully convinced that they were sincere converts, at their own earnest request, he admitted them publicly into the church of Christ by baptism," conferring upon one of them his own name. He had previously warned them of the obligation of the new vows they were about to take upon themselves: and, on Sunday, March 12th

1820, after having preached at Brunswick Chapel in Liverpool, in the presence of a large and deeply interested congregation, he solemnly baptised them. Shortly afterwards, it was resolved that they should return to Ceylon; and, as Sir Richard Ottley was about to sail for that island in the capacity of judge, it was deemed advisable that they should take advantage of his company. Towards the end of April, Dr. and Mrs. Clarke accompanied them to town. Day after day, as the time for their leaving drew near, they wept, and deplored the necessity for their return: they went from place to place, to bid them adieu; the garden, the shrubbery, and every room. When they had bid a last farewell to the other members of the family, Dr. Clarke took them into the study, and, kneeling down, commended them with much earnestness to God. This concluded, they covered their faces with their hands, and, in an uncontrollable agony of grief, stepped into the chaise which was waiting to convey them to the London coach.

To accredit these young men, Dr. Clarke wrote the following letter, to which Earl Bathurst, the Colonial Secretary, subjoined a similar testimonial, addressed to the authorities in Ceylon :—

"To all whom it may concern.—Adam Sree Goona Munhi Rat'hana, formerly a Teerunanxie, or High Priest of Budhoo, in the temple of Doodhandhuvé, near Galle, in the Island of Ceylon, was on the 7th May, 1818, with his cousin Alexander Dherma Rama, also a Teerunanxie of the same temple, placed under my care by the Hon. Sir Alexander Johnstone, late chief judge of the Island of Ceylon, in order to be instructed in the Christian Faith; and during the space of *two years*, have continued under my roof, and have given such satisfactory proofs of their total change from every species of idolatry and superstition, and thorough conversion to Christianity, that I judged right, on their earnest application, after eighteen months' instruction, to admit them into the Christian church by baptism, which was administered to them in Liverpool, 12th March, 1820,

according to the form of the Established Church of England.

"As they now intend to return to their own land, with the purpose of testifying to their benighted countrymen the gospel of the grace of God, I feel much pleasure in being able to recommend them to the notice of sincere Christians in general, wherever they may come; and especially to all who are in power and authority, both in ecclesiastical and civil affairs, being satisfied of the strict morality and loyalty of their principles, and that they are worthy of the confidence of all who may have any intercourse or connection with them.

"Given under my hand, this 7th of May, 1820.

"ADAM CLARKE, LL. D."

The following extract from a letter addressed to Dr. Clarke, by Alexander Dherma Rama, and dated Deal, May 22, 1820, will interest the reader, evincing, as it does, the gratitude and ingenuousness of the writer: — "Dear Sir, believe me, I will work hard: I intend to do ten years' work in five years; and, after that five years, if you live, then I will come and see you; and, if you be in glory before that my coming, then I will not come to England, but I will come to see you in glory. Amen. God be with you, and with your family, because, when I rejoice, you was rejoice with me; when I laugh, you did laugh the same time with me; when I question you, you did answer me for all: for these your grand glorious manner, I could not keep my self, because so heavy, when I had to leave you. Sir, I will try to be Englishman long as I live; and, if any try to make me Singhalese man, that I not like."

From Adam Munhi Rat'hana, Dr. Clarke received a letter, on his arrival at Ceylon. It was dated Colombo, Dec. 19, 1821, and the following is an extract: — "Since we sailed from England, we have every Sunday read prayers, and sometimes had a sermon; every morning and evening we have met in Sir Richard Ottley's cabin to read the Bible and pray: indeed, sometimes, bless God, some of the other passengers have joined. We have three Sundays had the Lord's Supper: indeed,

my mind sometimes rejoice concerning my soul. Every day, Judge Ottley order us to go to him, for our improvement; indeed, by his teaching, we have got great knowledge: also, he is very kind to us. Your book teaches us great knowledge: he talks to us out of it, and my mind is greatly satisfied with him all the time. I now better understand what you wrote to us in your little book, and I am now sorrowful in my mind, when I read your excellent teaching, seeing my great danger of everlasting death; but I have often, after reading, much satisfaction in my mind. You have done great kindness to me, and I feel much as I can for your sake. On the 30th of October we arrived at Colombo; the Governor very kind to me, and put me under Rev. Dr. S——, who came from England, colonial chaplain. With him I study Christian religion, and I hope in a very short time I will be able to preach the salvation of the Lord Jesus Christ. When I was with you, I told you I wish to have some power to preach the Gospel to Heathen people. My wish, I thank God, he was done for me; and I have now exceeding happiness in receiving this great blessing, and in seeing my welfare in this respect. My dear father, I will never forget you: you cut me some of your hair; and, when I think of you, I take it in my hand, and, seeing that, my mind is full of sorrow, wanting you. Hereafter I hope you send me your likeness; what you have done for me makes me feel highly, and my daily prayer is for you and your family."

The book here referred to is the Clavis Biblica, by Dr. Clarke. His earnest desire for the due instruction of his two pupils caused him to compile it solely for their use, though it was published in 1820. In the preface, we have a short account of the circumstances under which the Budhist priests came over to this country, and were received under the author's roof. The tract was compiled, in the expectation of the return of these persons to their native country, and embodies in a system the instructions which they had received while in this. It was written "that they might be able at all times to have recourse to them, and be the better qualified to speak with their enemies in the gate;" and their

indefatigable preceptor actually "made a copy for each to take with him on his journey." This little work is prefaced by a remarkably affectionate letter addressed to them, in the course of which Dr. Clarke says, "I know that it is your present purpose to announce to the heathen in your own country, and in Continental India, the Gospel of the grace of God," and then proceeds to lay down some excellent maxims for the regulation of their conduct.

Having concluded the history of the Singhalese priests, so far as it is connected with that of Dr. Clarke, we must now resume the narrative of events peculiarly concerning himself.

About the close of the year 1818, he received from Mr. Henry Campbell, a clergyman, a gratifying letter concerning his Commentary, containing the following just sentiments: — "From the first of its appearing, I had heard it frequently spoken against; but this is not to be wondered at. Any man who has mind enough to have original ideas, and who has firmness and independence sufficient to lead him to avow his opinions, such an one must expect ridicule, censure, and obloquy, in various ways, from the ignorant and the unthinking, who have not modesty enough to suspend their own judgment till farther consideration tends to illuminate their minds. I thank Almighty God, who has given you the firmness to be nothing daunted, but in the subsequent, as well as the early, part of your Notes, to enable you to avow your own opinions and judgment, even though they be original. There is one thing that particularly pleases me in the work: it is your pressing into the service of the sanctuary, what even comes from a proscribed quarter: I allude particularly to the use you have made of Dr. Taylor's work on the Epistle to the Romans. When I read it, I was certain you would be much censured for quoting from such an author, and for honestly avowing it; but you ably defend yourself, and very successfully answer the very objections raised against your using his work."

In the spring of 1819, a Mr. William Hill, of Harrow, a stranger to Dr. Clarke, wrote to him, relative to

an opinion which he had heard him express concerning the Jews, in a sermon at Hinde-street. The following is part of the Doctor's reply:—"Though I have no recollection of the discourse to which you refer, yet I should certainly speak as you intimate I did. The Jewish regal family was nearly extinct when our Lord came; and I am satisfied, that, at that time, there was no legal claimant of the Jewish crown, but our blessed Lord; and he had a right, as to his human nature, and in right of both his mother and reputed father: and so has the providence of God ordered it, that there is not now on the face of the earth one legal claimant of the Jewish throne, the royal family terminating in Jesus Christ, who is a king for ever and ever; and, as to a living king, there can be no successor: Jesus, ever living, is the actual or present King of the Jews, and has all the regal rights, civil and spiritual, in his own person."

The location of a man so celebrated as Dr. Clarke, in any place of retirement, could not fail to attract the visits of the curious. This was frequently the case at Millbrook. The Earl of Derby and his family were among the Doctor's neighbours, and honoured him by frequent visits. We shall present an account of two of these visits, in Dr. Clarke's own words. The fact, that the present Colonial Secretary, then a boy, made one of the party, gives increased interest to the detail:—"There were thirteen persons, all nobles. To the various questions that were asked about our Missions, their success, the priests, their motives in coming to England, the progress they had made in the knowledge of Christianity, their object on their return, &c. &c.; I was enabled to give such answers as seemed to interest them much, and delight them not a little. The Countess was particularly inquisitive, and asked such questions, and made such observations, as plainly showed a mind highly cultivated and informed; and one that was far, very far, from being indifferent, relative to the life of God in the soul of man! They tarried about three hours, gave me a pressing invitation to visit them, and offered to send their carriage for me, whenever I could

make it convenient to come to the hall. They departed, saying, 'They had not, in the course of their lives, ever spent a morning so much to their satisfaction.' When showing some of my rare and curious MSS., the Countess took occasion to say, 'Dr. Clarke, I am delighted with these; but there is one thing, of which I have heard, which I do not see.' 'Of what does your Ladyship inquire?' 'A sermon, published by yourself, on Salvation by Faith; for a copy of which I shall feel highly obliged.' I immediately expressed my sense of the honour she did me, in noticing my work, and promised to present her with a copy before she departed. At three several intervals she mentioned this again; and said the last time, 'Pray, Dr. Clarke, do not let me depart without the sermon.' I then ran and brought it, and a copy of that on the Love of God, which she seemed to receive with delight; and both of which, I was afterwards informed, she immediately read.

"On Wednesday last I had a private visit from her and the Earl; and they told me that they just then called to know whether they might have the pleasure of introducing, at my own time, next day, Lord Dartmouth, and some other friends who were then at Knowsley. The hour was accordingly fixed; and, on the following day, they came.

"Besides the Derby family, and Lord Dartmouth, we had the two Ladies Legge, Lady Essex, several others, whose names I could not catch, Bootle Wilbraham, Esq., M.P., and his lady. They filled my house, and continued there nearly three hours. I never had such an opportunity with great people, to speak so much about the great God, even our Saviour Jesus Christ; and this, too, at their own especial and repeated request.

"These and the many visits which we have from the neighbouring gentry, magistrates, and ministers, of which I have given you no detail, consume much of my time: but, notwithstanding, I rejoice in them, because I have so many opportunities of showing to many, who, perhaps, otherwise would never have heard of them, the honour and influence of Methodism. I thank God for this: and I well know, that these things are leading, not

merely to a simple knowledge of important facts, but to something of infinitely greater importance. And you may rest assured, that, from a thread to a shoe-latchet, I take nothing that is theirs."

In the autumn of 1819, Dr. Clarke took a journey into Cornwall, for the purpose of preaching, and visiting his aged friend, Mr. Mabyn. Mr. Comer, of Liverpool, accompanied him. When they had reached Bristol, Dr. Clarke was attacked by his spasmodic complaint, with such severity, that, as he informed Mrs. Clarke, he "longed, intensely longed, for death in any shape or form." On recovering, he proceeded on his way.

The following extract from his journal, addressed to his wife, is exceedingly characteristic:—"I write this, my dear Mary, in a situation that would make your soul freeze with horror: it is on the last projecting point of rock of the Land's End, upwards of 200 feet perpendicular above the sea, which is raging and roaring most tremendously. There is not one inch of land from the place on which my feet rest, to the vast American continent! This is the place, though probably not so far advanced on the tremendous cliff, where Charles Wesley composed those fine lines—

> 'Lo, on a narrow neck of land,
> 'Twixt two unbounded seas I stand,' &c.

The point of rock itself is about three feet broad at its termination; and the fearless adventurer will here place his foot, in order to be able to say, that he has been on the uttermost inch of land in the British Empire westward; and on this spot the foot of your husband now rests, while he writes the following verse in the same hymn." Having added the verse, the adventurer prudently subjoins:—"I shall reserve the rest of my paper to be filled up in less perilous circumstances."*

* The reader remembers the story of the gold and silver shield. Dr. Clarke records a case that would admit of a similar dispute:—"I am now in Sennan, a small town on the Land's End. On the sign of the inn, as you come from the Land's End, are these words—'The first Inn in England;' and on the reverse are the following—'The last Inn in England.'"

After relating a number of preachings, in quick succession, Dr. Clarke says:—"You will inquire how I have stood so much work? I have not stood it, for it has nearly killed me: I have almost totally lost my appetite, am constantly feverish, and afflicted with a dry mouth: my strength is prostrated. All these consequences I foresaw; but I found I must either go through all this labour, or have instantly left the county." The Cornish, it seems, were not less selfish than the Irish; and he certainly could not apply to himself the proverb that denies honour to a prophet in his own country.

But, on one occasion, the eager crowd endangered themselves, as well as their preacher. "When I was about to take my text," observes the Doctor, concerning the newly-enlarged chapel at St. Austell, "the gallery gave way: the timbers fairly came out of the walls, yet it did not fall down; but the confusion was awful. I was close to the gallery, and distinctly saw the peril; and, had it come down, I knew I must have been the first victim; but at least two hundred others would also have been killed. I stood in my place; for, had I moved, universal terror would have taken place, and many must have fallen victims to an impetuous rush out. The chapel was soon nearly emptied, and no one was hurt. Many came back again, and I preached; but I knew not, till the end of the service, all the miracle it required to save us! Then it was found, that, owing to the pressure in the gallery, the timbers, being too short, had started out from the walls two feet; and the gallery actually shook to its centre, having nothing but its pillars to support it. Our son John, being beneath, could see this plainer than I could at the time; and he saw also, that, if it fell, he must be killed if he kept his place, which was immediately before the pulpit; but, as he knew his father must be the first victim, he resolutely kept his situation, expecting eternity every moment. But enough of this: it makes one's blood run chill. This is the last crowd I ever wish to see."

About this time, Dr. Clarke was busily engaged in collecting materials for a Life of the Rev. John Wesley. In the course of this labour, he received a letter from an

aged clergyman, the Rev. Thomas Steadman, Rector of St. Chad's, near Shrewsbury, from which we make a short extract, to show the high esteem in which the Founder of Methodism was held by dispassionate, but observant, spectators of his high career:—"If it can be done to your mind, I should wish to have my name, worthless as it is, pass down the stream of time, united to yours and Mr. Wesley's: being once mentioned, if in the margin, will please and satisfy your admiring and affectionate friend." Upon this, at the foot of the original, Dr. Clarke remarks, "Should it please God that I write this Life, his name shall stand prominently, not in the margin, but in the text; and I shall think the page honoured where it stands." But it did not fall to his lot to finish the work, for which he had made large preparations, and which his industrious researches and intimate knowledge of Mr. Wesley, during the few last years of his life, would, doubtless, have rendered highly interesting and instructive. Mr. Henry Moore was too tenacious of the honour of being Mr. Wesley's biographer, to give up the documents which he possessed, and which comprised many that were deemed essential to the work. Dr. Clarke turned his collections to excellent account in his Lives of the Wesley Family, and Mr. Moore published a much-enriched edition of the Life of the Rev. John Wesley, which he had formerly written in conjunction with Dr. Coke. And here let us admire the magnanimity of Dr. Clarke. Instead of endeavouring to depreciate the work of Mr. Moore, he vindicated his fitness for the task he had undertaken, against the sneers of a critic in the *Wesleyan-Methodist Magazine*, who had insinuated, that, notwithstanding the information which he possessed, he was not capable of producing a "Standard Life." "There are only two alive," said Dr. Clarke, in reference to these circumstances, "who had the high privilege of an intimate acquaintance with Mr Wesley — the Rev. Henry Moore, and Adam Clarke; as he long knew Mr. Wesley, he is every way qualified to write a 'Standard Life.' For a man who has never seen, and never known, Mr. Wesley, nor seen nor felt the spirit or the *modus operandi* of original

Methodism, to write a Standard Life of that extraordinary man for the Methodists, would be a strange work, however wise and clever the writer might be." The Founder of Methodism has had many biographers, who have their several excellences and defects. Mr. Moore stands pre-eminent for information; but it is not sufficiently condensed; and, indeed, there is yet an opening, with deference to Dr. Clarke, for some skilful pen, at once just and impartial, to give to the world a fair and an ample history of the great Reformer of the eighteenth century. Little can be added to the facts already known; but, by one who would be as far from charging Mr. Wesley with interested ambition, as from attributing to him infallibility, the history of his life might be more faithfully sketched than it ever has been.

In June, 1820, Dr. Clarke was called upon to sympathise with Mr. Butterworth in the loss which he had sustained by the death of his wife, of whose character and conduct an opinion may be formed from the following extract of a letter, addressed by the former to his bereaved relative:—"Her steady piety to God, her unwearied diligence in the means of grace, her incessant practical godliness; her continual labours of love among the poor of Christ's flock, and the indigent in general; her sound judgment; her great prudence and discretion, connected with her many domestic virtues;—gave me, and all her friends, the strongest evidence of the soundness of her mind and the excellence of her heart; both of which were directed, refined, and managed, by the grace and energy of the Spirit of her Lord; and, while they illustrated, gave the fullest proof, of the purity and super-eminence of that creed which she learned from the Bible, and which was interwoven with every fibre of her heart. It was her own boast that she was a Methodist, and it was the boast of that part of the Church of Christ with which she was connected, that she was a sound one, faithful to her God, to his word, and to his people. Her name, her zeal, and her labours of love, veiled as much as possible from the public eye by her modesty and humility, will long live in the recollection and hearts of many; and will never be blotted

out of that register, where, 'I was hungry, and ye gave me meat; naked, and ye clothed me; sick, and ye visited me,' is entered as the evidence of the incorruptible faith of every genuine son and daughter of God Almighty."

The year 1820 was that in which George IV. succeeded to the throne. The Wesleyan-Methodist Conference had no sooner assembled at Liverpool, in July of that year, than it came to the resolution of presenting an address to his Majesty, and Dr. Clarke was appointed to correspond with Lord Sidmouth, the Home Secretary, concerning the mode and time of its presentation. After commending, in high terms, the loyalty of his brethren, the Doctor proceeds to say:—"As they find that a deputation from the three denominations of Dissenters, has been condescendingly received by his Majesty, these ministers, as not ranking under any of those denominations, standing nearer to the Established Church than any of the others, holding, without exception, all her doctrines, venerating her authority, and using her religious service, and, consequently, in their own apprehension, not justly denominated Dissenters, in any legal sense of the term, humbly wish to be received also by deputation, as they cannot for a moment yield in loyalty and affectionate attachment to the Throne, to any of those who have been thus honoured." From his lordship's reply, it appears that the Conference were not considered worthy of the honour of approaching the Throne. He stated, indeed, that it might be presented by a deputation, or by an individual, at a levee; but he immediately added, "Many months, however, are likely to elapse before a levee will be held. If it should be the wish, which I presume it is, that the address should be presented with as little delay as possible, that object will be obtained by transmitting it to me; in which case, I will take the earliest opportunity of laying it before his Majesty, and causing the insertion of it in the *London Gazette*." On this occasion, Lord Sidmouth remarked concerning the Wesleyan Methodists, that he "knew their influence to be extensive." We are willing to believe that he derived his knowledge rather from the effec-

tive opposition which they made to his infamous bill in 1809, than from the highly-coloured pictures which Dr. Clarke, though a Whig, was in the habit of painting concerning their loyalty to the King, and their devotion to the Government, of which Lord Sidmouth was not the least unpopular member.

In February, 1821, Dr. Clarke, being on a visit to London, heard of the illness of his former colleague, the late venerable Joseph Benson, whom, though they differed on many points of divinity, he highly esteemed, both as an eminent theologian and as a man of distinguished piety. It being intimated to him that the dying minister wished to see him, he hastened to his house. On Dr. Clarke's entering the room, Mr. Benson recognized him, and held out his hand, which Dr. Clarke took, and observed, "You are now, Sir, called to prove, in your own experience, that power and mercy of God, exhibited under all circumstances, to which you have so long borne testimony." To which remark, Mr. Benson replied, in very articulate tones, "that his reliance was firm and steadfast upon God, and that he did experience the power and comfort of the truths which he had preached." On Dr. Clarke's remarking, he thought the light in the room too great, Mr. Benson observed, "I can bear a strong light." To which Dr. Clarke emphatically replied, "Yes, you always saw things in a strong light." Dr. Clarke then kneeled down by the bed-side, and, in a short, but earnest prayer, commended his dying brother to God's especial support and protection; then kissing his clay-cold brow, he quitted the apartment. Before Dr. Clarke left town, he had the melancholy task of speaking over Mr. Benson's corpse, in City-road Chapel, before an immense crowd of the friends and admirers of the deceased, and of pronouncing a just tribute of praise to his talents and long and successful ministerial labours.

In the spring of 1821, Dr. Clarke again visited his native country, in company with several friends. Soon after his arrival in Dublin, he opened the new Wesleyan-Methodist chapel, in Lower Abbey-street. Several of the nobility and gentry were among his hearers.

On the road to Coleraine, Dr. Clarke met with the following interesting occurrence:---"Curiosity led me to step into one of the cabins. It was a small one, where I saw nine persons, chiefly young women, spinning, and one reeling the produce of their labour. There was a bed in the place, in which a young lad lay of about fourteen years of age, who had received a hurt in his ancle several weeks before, and was still confined to his bed. On asking them if they all belonged to one family, I was answered 'No.' One who spoke for the rest, said, 'We are only neighbours of this poor woman: her son has got a hurt several weeks ago, by which he has been unable to work: our neighbour being distressed, and getting behind-hand, we have agreed to give her a day's work.' They were all spinning as hard as they could, in order to make the most possible profit for the poor family by their day's work. There was not one of the nine, who did not herself appear to be in the most abject poverty; and they now conjoined their labours to relieve one who was only more miserable than themselves. This was the finest specimen of philanthropy I had ever seen! To witness this sight,---the poor labouring for, and in order to relieve, the poor, and those to whose poverty was added affliction,—read me a lesson of deep instruction: all was voluntary, all was done cheerfully; and, as the day was dedicated to the relief of deep distress, they endeavoured to make the most of their charity, by labouring with all their might. Myself and companions said, 'Verily, these shall not lose their reward:' we, therefore, gave them each a piece of silver, equal to double what they could have obtained by their day's labour at home."

During this journey, he designed to visit the grove and neighbourhood where his father had formerly lived, and where he expected to see some of his old school-fellows; but, upon inquiry, he found they were all dead, but two, who were removed to another part of the country. In Garvagh, he found one class-fellow, Wm. Church, Esq., whom he visited, and from him got information concerning most of the rest. One had married unfortunately, and was gone to America: another, and another,

were dead: one was killed in a quarrel: a fourth, wearied out with a perverse and an iniquitous wife, took poison, and ended his days. The school-house had been pulled down, and entirely destroyed. He proceeded to Maghera, near which town was situated the house in which he had his first conscious existence; but what was his disappointment, when he found it razed to the ground, excepting a small portion of the wall, just enough to indicate that a building had once been there. "My friend, Mr. Holcroft," he observes, "took a sketch of what remained, and a few bearings of the scenery." A drawing of the birth-place of Adam Clarke would be an object of no common interest.

After a fortnight's absence, Dr. Clarke returned to Millbrook, and pursued his biblical labours with renewed vigour. His studies were sometimes broken in upon by visitors, and an extensive correspondence consumed much of his time.

The delight which he took in promoting the comfort of his fellow-creatures, will be seen in the following pleasing picture of a fête which he gave on occasion of the coronation of George IV.:—"We brought all our tenants together, even to the least of their young children; and gave them a dinner. They ate a world of beef, pies, pudding, and cheese, besides half a bushel of currants and cherries. To all our work-people I also gave a holiday, and paid each man his day's wages; and, when all was over, I gave every child a penny—all above eight years old, a sixpence—and to every grown person, a shilling. We sang and prayed, and afterwards I dismissed them. They were as happy as they could be. Our Union Jack was flying all day. At sun-set we struck our flag; and heartily prayed, morning, noon, and night, for the King."

On the 13th of July, 1821, Dr. Clarke was elected a member of the Royal Irish Academy,—an honour peculiarly agreeable to his feelings, as it proceeded from his own countrymen.

In the autumn of this year, Dr. Clarke yielded to the earnest solicitations of the Methodists of Epworth, in Lincolnshire, that he would go and preach

for their chapel; and, as it was especially endeared to him as the birth-place of the great Founder of Methodism, he the more readily assented to their request. In the account of this visit which he gave to his youngest daughter, we find the following description of the rectory:—"I trod the ground with reverence, and with strong feelings of religious gratification. Mr. Nelson (the incumbent) led us into every room and apartment of the house, up and down. I was greatly delighted. The house is a large plain mansion, built of brick, canted, roofed, and tiled. I even looked out upon the leads. It is a complete old-fashioned family house, and very well suited for nineteen children. The attic floor is entirely from end to end of the whole building. The floor itself is terraced, evidently designed for a repository of the tithe corn, and where it would be preserved cool and safe. We then proceeded to the church: this revived my reverential feelings: it is simple, very plain, and clean. I went to the Communion Table, which is the same as in Mr. Wesley's time; and I ascended the pulpit; and, while kneeling on the bass, pronounced to all that were below, these words, 'He that believeth on the Son of God, hath the witness in himself.' Having looked a little about on all things, we went into the church-yard to see a sycamore tree, which was planted by the hand of old Samuel Wesley. I brought away a piece of the outer bark. I have got a pair of fire-tongs, which belonged to old Mr. Samuel Wesley, and which were bought at the family sale: there is also an old clock, which, I rather think, I shall have, and for which I left a commission."

In describing his homeward journey from Epworth, he says, "We had no road for upwards of forty miles, but travelled through fields of corn, wheat, rye, potatoes, barley, and turnips, often crushing them under our wheels. In all my travels, I never saw any thing like this: I feared we were trespassing; but the drivers assured us there was no other road."

About this time, we find a letter addressed to his youngest son, who was then pursuing his studies at Cambridge. It displays his extreme partiality for Ori-

ental literature, for which, however, reasons are assigned "I consider Persian and Arabic, as opening more sources of information than any other languages in the universe. All that remains of Greece and Rome, which is really worthy of being known, has been published either in English or French. There is no store-house there to be unlocked; and, when a man understands Greek and Latin well enough to relish the beauties of the poets and historians in those languages, I think the hair-splitting business of verbal criticism on Greek and Latin words, on mendings and measures of corrupt readings, will amount to extremely little in the sum of human knowledge. The Persian and Arabic contain immense treasures yet unlocked, and will pay interest of ten thousand per cent. to those who labour in their acquisition. I say, then, avail yourself of Professor Lee's assistance, and remember an Arabic proverb:—'Partial knowledge is better than total ignorance: he that cannot acquire all that he would, should be careful to get all that he can.'" This is somewhat at variance with Pope's "A little learning is a dangerous thing."

In November, 1821, Dr. Clarke conceived a strong desire to meet all the members of his family, which, indeed, he had often proposed before. The following extract from a letter on the subject, may stand for a description of this interesting re-union, as it actually took place:—"As common sense would dictate, that, in all probability, it would be the last time that we should thus meet, I should earnestly wish that some solemn act should stamp the meeting. I do not mean that we should meet in gloom. No, I will be as cheerful, and as happy, with you as I can be; but I wish us all to act like a patriarchal family of old, *et cum Deo inire fœdus:* to make a covenant with God, which shall put us all in an especial manner under his protection. What should this covenant be? A very simple service, yet one on which my whole heart is bent;—that we all receive the Sacrament of the Lord's Supper together. I have thought much of this lately, especially since I wrote the closing scene of old Samuel Wesley's Life. When *in extremis*, he ordered all his family to gather round his bed,

and receive the Sacrament with him, using our Lord's words, 'With desire have I desired to eat this last passover with you before I die.' Now, we could all go together to the church, and get the clergyman to deliver it to us. This would be to me the happiest day of my earthly existence; and I have no doubt, that God would crown it with an especial blessing, and would from that hour take you all into his more especial care and protection. There is a mighty availableness in this kind of covenant-making: whatever, and whosoever, is thus given to God, he interests himself in reference toward for ever: it is his own way, and this is one grand and especial use of the Lord's Supper."

It appears, then, that Dr. Clarke was at this time engaged upon the Lives of the Wesley Family. Of the conclusion of this work, we find the following notice in a letter to a friend. "I have finished the Lives of the Wesley Family. The work has cost me about six months' hard labour; and I would not take a thousand guineas to do it again. It has been a sad hindrance to me in my Comment, of which, by the way, I am heartily tired. I have passed three-score, and need rest; for I have had none for more than forty years." Dr. Clarke presented the copy-right of the work above-mentioned, to the Wesleyan-Methodist Book-Committee, for the use of the Connexion.

CHAPTER X.

About the period to which we have now brought down our narrative, Dr. Clarke received a letter from a gentleman in Sunderland, offering objections to some of the opinions expressed in his Commentary, and begging him to "consider them when he could spare an hour." From the Doctor's answer, we learn how entirely his time was occupied by his biblical pursuits, and to what point it was that his correspondent had solicited his attention. "You wish me," he observes, "to 'consider your objections when I can spare an hour.' Then I shall never consider them; for, were I to live for thirty or forty years to come, I have work now furnished for every minute of that time." But, as we have remarked before, Dr. Clarke was always prompt in answering letters, notwithstanding the pressure of his immediate engagements; and, accordingly, we find the following reply to his unknown correspondent:—"I scarcely have ever seen a treatise on the Divine Nature, that does not make the Being God, a necessitated agent of his own attributes. This is a fault, which, I have told the author of the Views of the Trinity, runs through his whole book. Before I can admit anything of this kind, my mind must so change that its moral texture and mode of apprehension must be widely different to what they now are. I am sorry that I cannot quite agree with so sensible a man as you are; but my mind feels the same satisfaction in viewing the analogy between the power and wisdom of God it ever did; and to me the conclusion is as bright as a meridian unclouded sun; and, till I was enabled satisfactorily to entertain those views, I had nothing on the subject, but painful uncertainty, doubt, and darkness. I have entertained those views for about thirty years; and have often thought that I had reason to bless God for them.

I quarrel with no man; and I always strive, both in writing and conversation, to avoid controversy. I propose my own views of truth in as simple a manner as I can; but never in a controversial way. This you, no doubt, have noticed in my Comment. I am not fond of novelty. If my understanding and conscience oblige me at any time to dissent from commonly received modes of thinking and speaking, I ever do it with hesitancy, and not seldom with pain. I must follow such light as I have, or sin against my conscience; and my prayer to God and my desire to men are, What I know not, that teach me!"

As might have been expected, the opinions expressed by Dr. Clarke, both on this subject, and on other abstruse points of theology, gained converts among his brethren; but, by the dominant party, they were conceived to be dangerous heresies, and those who adopted them have been uniformly treated with suspicion, and sometimes have had reason to complain of persecution. Without pretending to decide the differences between the Clarkites, as those have been called who adopted the peculiar sentiments of the subject of this memoir, and their opponents, we venture to declare our belief, that it would have been far more politic, not to say more Christian, on the part of the latter, to allow the former the liberty of thinking, than it was to oblige them to recant, or, at least, to suppress their opinions, on pain of expulsion from the Connexion. Until the millenial age has dawned upon the church, it will be utterly vain to attempt to preserve a strict uniformity of opinion in so large a body of men as the Wesleyan-Methodist preachers. Besides being impracticable, the attempt is sinful. God has left each man accountable for the use of his own faculties of every kind; and he who dares to fetter another in their use, since he cannot release him from his responsibility, is obviously counteracting the Divine purposes. In this, as well as in many other respects, the followers of Mr. Wesley would have done well to adhere to his principles; for, when he proposed an open, avowed union among ministers of the Gospel, whether in the Church or out of it, he thought it sufficient that they

who united should "preach those fundamental truths, original sin, and justification by faith, producing inward and outward holiness," wisely leaving every man to form his own opinion on metaphysical subtleties. Indeed, he was not in a condition to make any stricter proposition; and, though it is understood that any one of the preachers who bear his name may propound any sentiment contained in his Notes on the New Testament, yet, if such a one were to insist upon the notions that he found there concerning the second coming of Christ, it is exceedingly doubtful that he would be permitted to continue to do so.

In 1822, Dr. Clarke was honoured with the notice of the Duke of Sussex, a distinguished patron of learning and science, and himself a scholar of no mean attainments, especially in biblical literature. Bishop Walton finished his Polyglott during the reign of Oliver Cromwell, to whom he dedicated it in an epistle; but, the Protector dying almost immediately after it was printed, the prudent bishop suppressed that dedication, and substituted one addressed to Charles II., to whom, by the way, a volume of obscene verse would have been much more acceptable. Some, however, of the republican copies of the great work had got into circulation, and one of them descended into the possession of Dr. Clarke. To accommodate other collectors less fortunate (for such copies were much sought after), he printed four impressions of the epistle to the Protector, staining the paper to the colour of the original. He also supplied his own and other copies of the Polyglott with sets of titles, articles in which all the volumes but the first were strangely deficient. These bibliomaniac doings reached the ears of the Duke of Sussex, who, through his surgeon, Mr. Blair, who was an old friend of Dr. Clarke, applied for one of the copies of the republican dedication; and the Doctor, thought himself happy in being able to accommodate his Royal Highness by sending him his only remaining copy with a set of titles. The presentation of these rarities was acknowledged by a condescending request that Dr. Clarke would "honour" the Royal Duke with a visit, when next he came to town.

Being in London in May, 1822, Dr. Clarke received a special invitation from the Duke of Sussex to dine with him at Kensington Palace. The following is his own account of his reception by that illustrious person, as given in a letter to his daughter:—"I was received by his Royal Highness in his closet, and was led by himself through his library, where he showed me several curious things, and condescended to ask me several bibliographical questions, desiring his Librarian from time to time to note the answers down as 'curious and important.' The dinner came. The company was select: his Royal Highness, Dr. Parr, the highest Greek scholar in Europe, Sir Anthony Carlisle, the Rev. T. Maurice, of the British Museum, the Honourable —— Gower, the Honourable Colonel Wildman, Sir Alexander Johnstone, Lord Blessington, T. J. Pettigrew, Esq., and Adam Clarke. We sat down about seven o'clock, and dinner was over about half-past nine; after which the tables were drawn, and all retired to the Pavilion, where tea and coffee were served about eleven. At dinner I was pledged by his Royal Highness, Dr. Parr, Colonel Wildman, and others, and managed so well, having made the Honourable —— Gower, who sat at the foot of the table, my confidant, as not to drink more than two glasses of wine, though the bottles went round many times. I wished much to get away, though the conversation was to me unique, curious, and instructive, fearing your mother would be uneasy respecting my safety. I was informed I must remain till all the company had departed, which was about twelve o'clock. When they were all gone, the Duke sat down on his sofa, and beckoned me to come and sit down beside him, on his right hand; and he entered, for a considerable time, into a most familiar conversation with me. At last a servant, in the royal livery, came to me, saying, 'Sir, the carriage is in waiting.' I rose up, and his Royal Highness rose at the same time, took me affectionately by the hand, told me I must come and visit him some morning when he was alone, which time should be arranged between me and his secretary, bade me a friendly 'good night;' and I was then conducted, by the servant, to the door of the

palace; where, lo and behold, one of the royal carriages was in waiting, to carry a Methodist preacher, your old weather-beaten father, to his own lodgings. Thus ended a day of singular event in the life of Adam Clarke, and which I shall ever remember with pleasing recollections."

Before the conclusion of this year, Dr. Clarke prayed the royal Duke's acceptance of nineteen parts of his Commentary, which he transmitted together with an interesting letter, detailing the progress of the work from its very commencement. His Royal Highness acknowledged the gift in an autograph letter, which does honour to his name. It is as follows:—

"Dear Sir,—Had I not been seriously indisposed for some time, long before this you would have heard from me: an illness of upwards of six weeks has hitherto rendered me incapable of doing any thing, except of feeling grateful to you for a most interesting letter, as well as for the most valuable present which you could have bestowed upon me.

"Your precious work is already carefully placed in my library; and, as soon as I return to Kensington Palace, it will afford me infinite satisfaction to study and diligently to examine its contents, which I cannot do so profitably at this place.

"It is with the Almighty alone, who knoweth the hearts and most inward thoughts of every one of his creatures, to recompense with everlasting grace, your great exertions and activity in expounding and publishing the Divine truths to the world at large. That this will be the case, I have no doubt; and I most fervently pray, that, when it may please the omnipotent Disposer of all human events to call you hence, that you may then receive a more durable and adequate reward for your labours than in this mortal and transitory world I fear you are now likely to attain. We miserable inhabitants of this terrestrial globe, are, however, capable at least of judging and estimating your mental and physical exertions in this great cause; and I, for one, can assure you that I feel most thankful to you for having selected me as a witness of your diligence, assiduity, and perseveance, in this godlike work, by the presentation to me of

a copy of your voluminous work, the produce of the fruits of your industry. This kind distinction, believe me, is not thrown away upon one who is either insensible to the compliment, or ignorant of the value of the gift; and most faithfully do I promise to read, consult, and meditate, upon your faithful, luminous, and elaborate explanations of the Sacred Book. As far as I have presumed to dive into, and to occupy myself with, the holy volumes, I feel satisfied of their Divine origin and truth; but that they contain likewise more matters than any one, and myself in particular, can ever aspire fully to understand. This belief ought, however, in no wise to slacken our diligence, nor damp our ardour in attempting a constant research after the attainment of knowledge and of truth, as we may flatter ourselves, although unable to reach the goal, still to approach much nearer to its portals; which, of itself, is a great blessing, as I am convinced, that, if we only follow strictly the rules and regulations contained in the Scriptures for the guidance of our conduct in this world, we may present ourselves (although aware of our own unworthiness) before the Divine throne with a confident hope of forgiveness, from the knowledge we acquire therein of his mercy to all truly penitent sinners.

"Thus far, I boldly state that I think; but I do not venture to enter upon, or to burden myself with, what are *commonly designated as dogmas*, and which in my conscience I believe for the most part, if not entirely, are human inventions, and not exerted for purposes, or from motives, of Christian charity. I am, therefore, determined to keep my mind calm upon such topics, and to remain undisturbed and unbewildered by them; I am persuaded that their adoption is not necessary for salvation. This I say, wishing, at the same time that I am making this honest declaration, not to be thought a Freethinker; which imputation I would indignantly repel; nor to pass for a person indifferent about religion, which God knows I consider, if Christianly, I mean most charitably, observed, to be the greatest blessing to mankind in general, and of the utmost importance to my own comfort and happiness in this world, as well as to my hopes in futurity.

"These objects, besides many others which seem to have occupied the greatest and most valuable part of your active life, cannot fail of being most interesting to the historian, the theologist, the legislator, and the philosopher. From all these details the mind will undoubtedly derive rich sources of information wherewith to make researches, and thence to ground deductions. To these I shall assiduously apply myself when retired in my closet; and, as my heart and mind improve, I shall feel my debt of gratitude towards you daily increasing, an obligation I shall ever be proud to own; and with which sentiment I have the pleasure to conclude, signing myself, dear Sir,

"Your sincerely obliged, and truly devoted,
"AUGUSTUS FREDERICK."

"Bognor, December 24, 1822."

Of this admirable letter, a periodical critic did not speak too highly when he said of it, "Perhaps it is unequalled in the annals of royalty. If any where it is approached, it must be in the letters of Matthæus Corvinus, the learned King of Hungary, and patron of the learned men of Europe. It concerns every one to know that there are such men near the Throne." It must be admitted, however, that the royal Duke is not very clear in his distinction between what may be rejected as the dogmas of men, and what it is imperative to believe. The notice of this worthy Prince, honourable as it was, could not compensate Dr. Clarke for the loss of some of his older friends, who, it would appear, from the following passage in one of his letters, had about this period deserted him:—"I can say I never formed a friendship which I broke. My list of friends has not a blot in it. Some of them, it is true, have slunk away; some seem to have hurried off; and others stand at a great distance. But I have made no erasure in my list; and when they choose to return, it can never appear, by *reinsertion*, that they have proved false to their friend or have been careless about him."

In July, 1822, Dr. Clarke was chosen President of the Methodist Conference, sitting in London. This was

the third time that distinction had been conferred upon him, a circumstance as yet unique in the annals of Methodism, excepting that Mr. Wesley always presided in the annual assembly of his preachers. On this occasion, the subject of the Methodist Missions in general, and of the Home Missions particularly, was much discussed, especially those of the Sister Kingdom, of Scotland, including the Hebrides, Orkneys, &c. This discussion led to farther details, in reference to the Shetland Isles, which were ascertained to be nearly destitute of spiritual instruction. The case was entered into by the late Dr. M'Allum, a preacher, and the son of a preacher, a physician of considerable skill, and an able minister of the New Testament, who died prematurely in a work to which his physical constitution was not equal. During the detail, Dr. Clarke was so deeply interested, that, immediately on its conclusion, he warmly advised that two missionaries should be sent over to the Shetland Islands. His suggestion was adopted; and the next consideration was, how were means to be provided? This difficulty was promptly overcome by his energy and influence. On his return from the Conference, he wrote strongly and importunately to Mr. Robert Scott, of Pensford; and that gentleman at once offered £100 a year, for the support of a missionary to Shetland, and £10 towards every chapel that should be built, besides handsome donations from Mrs. Scott, and her sister, Miss Granger, of Bath, to which Mr. Scott ever added an extra sum beyond his regularly stipulated subscription. To these handsome contributions were added others, from certain ladies, personal friends of Dr. Clarke. The preachers appointed by Conference as missionaries were Messrs. Samuel Dunn and John Raby. Previously to their setting off, at Dr. Clarke's request, they visited him at Millbrook, where he conversed with them at large on the subject of their mission. A Scotch gentleman, who was on a visit to Millbrook at the same time, kindly and willingly gave them letters of introduction to merchants of Edinburgh. These, on being presented, were exchanged for others to several of the principal merchants at Lerwick; and thus they gained a ready and respectable entrance upon the work which lay

before them. The Conference had instructed Messrs. Raby and Dunn to correspond regularly and particularly with Dr. Clarke. They soon found favour in the sight of the people; and, by their instrumentality, many hundreds were brought to a saving knowledge of God. The cottages soon became too small to hold the hearers; and, from the nature of the climate, and the Islands being almost perpetually the abode of storms, it was impossible to preach out of doors. Thus places for public worship were loudly called for. In this difficulty, Dr. Clarke had once more recourse to the influence he had over individuals and the benevolent public; nor did he labour in vain. Individuals came liberally forward; and, wherever he went, he pleaded the cause of Shetland, and in process of time many chapels were raised. It was part of his plan not to leave the smallest debt upon any of them, nor did he ever practically deviate from this resolve.

We cannot help pausing here, to express our deep regret, that the brethren of Dr. Clarke did not, from the first, adopt and adhere to this excellent principle. It is appalling to think of the tremendous debt upon the chapels settled according to the Conference plan; and it is difficult to conceive by what means the preachers can bring themselves, not merely to countenance, but even to advocate, the erection of expensive buildings in different parts of the Kingdom, while so oppressive a burden weighs down the shoulders of unfortunate trustees. The whole chapel system needs revision. In a publication already quoted, we find the following account of the state of things on this subject in 1821; and, when we inform the reader that the burden has continually increased from that time to this, he may form some notion of its present appalling amount, which, if stated in figures, would almost exceed belief:---"Our shoulders are fairly peeled with the tremendous weight of chapel debts! Dissenters of other denominations stand aghast, as they occasionally hear of the debt on this or that particular chapel. Our trustees have, many of them, been unwarily drawn into their present hazardous situation, by the plausible representations of the travel-

ling preachers. Often as they have ventured to express their fears, they have been ridiculed, and reproached with the littleness of their faith. Still they do entertain most serious apprehensions. Some fear that their own family concerns will be involved by their responsibility. Most perceive that the interest paid for the moneys borrowed, will double or treble the original cost, before the leases are expired. As to the principal being paid off, that seems to be quite out of the question. Many good regulations have been made in Conference, in reference to this point: 'Let great caution,' say the preachers, 'be used as to multiplying chapels, which load the Societies with heavy debts, greater than they can bear, and require an increase of preachers to supply them.' Again, 'Let no chapel be built, but where it is absolutely necessary, and where two-thirds of the expense are subscribed.' How is it that legislators are such unfaithful expositors of their own enactments? Why do they promote the erection of magnificent buildings, as theatres for the display of their talents, at the expense of simplicity, frugality, and honour? Why do we suffer them to lay these heavy burdens on our shoulders, which they either cannot, or will not, move with one of their fingers?" It certainly behoves the Connexion, if it cannot retrace its steps, to be more cautious for the future. How can it be expected that order and contentment should prevail in the Societies, while the preachers, as a body, exhibit so much forgetfulness of their own regulations?

In December, 1822, that part of the country in which Dr. Clarke lived, was visited by a dreadful storm, which did much damage, and in some instances destroyed life. Dr. Clarke wrote an account of this hurricane as it visited his dwelling, which account, though rather long, contains too much that is characteristic to be omitted:—

"In the evening, about eight o'clock, I went into the garden, and observed a remarkable halo about Jupiter. I came in, and mentioned it to your mother and sister. I told them that it portended a storm; for this phœnomenon is not common. At half-past nine I went into the study, and found that the mercury in the barometer had suddenly fallen from Changeable to Rain,

nearly a whole inch. I then took it for granted that we should have a hurricane. Being ill of a cold, I went up to bed. About ten it began very violently, and actually rocked the bed under me. I rose and dressed myself completely, as I knew hurried-on clothes would shortly be of little use. By the time I got down to the study, I found two of the maids, a work-woman, Bill, mother, and sister, all pushing with might and main against the shutters, as the windows themselves had been stove in by the tempest. I procured boards to hold against the shutters; folded cloaks, hearth-rugs, &c., round the shivering women, and then hastened to the bed-room above the study; for by this time that window was split. I saw nothing could be done there; but I gathered some glasses, &c., out of the way, and then was obliged to abandon that room to its fate. I then returned to the study, which seemed the principal point of attack, and, with excessive exertion, succeeded in securing the shutters, by the agency of boards, shelves, and four pitch-forks, stuck in different places in the shutters, and their shafts secured to the floor by strong nails. A little after twelve o'clock a tremendous crash was heard without. We expected the chimneys had given way; and we knew not what moment we might be dashed to pieces by their fall through the roof and floors. A little before one o'clock, the mercury began to rise in the barometer; and I then announced to our poor exhausted family, that the storm would soon abate. About two its fury was lessened, but not so much as to allow any of us to leave our posts. About four some of us got to bed, the rest keeping watch all night. God preserved all our lives: but what a spectacle did daylight present! The lead on the chapel and the cottages was wrapped up like a scroll, and everywhere torn up; the privet-hedge in the garden partly rooted out of the ground; and thirteen yards of the parapet stones, in front of the roof, torn from their bases; the iron cramps, which connected them, twisted out as if they had been threads; and the stones themselves, some one hundred, and some two hundred, pounds weight each, laid separately flat on the slates of the roof of the house. Seven yards of the same parapet,

at the lower end of the house, were taken off by the same blast, and dashed into the orchard, some of which had, by their weight, and the force of their fall, sunk into the earth a foot deep. Had the stones in the front made their way through the roof, as they were exactly above our heads, where we were endeavouring to secure the study window, to keep the house from being blown up, then your mother, sister, the maids, Bill, the needlewoman, and myself, must have infallibly been dashed to pieces, as it was exactly over our heads. Glory be to God for an escape so signal! This was the crash we heard. Had we known what it was, what would have been our dismay and expectation!"

On the 4th of January, 1823, Dr. Clarke was elected a member of the Geological Society of London; and, in the following month, he became an original member of the Royal Asiatic Society, at the instance of his friend, Sir Alexander Johnstone, the founder.

In March of this year, he was consulted by his friend, Mr. Thomas Smith, the Dissenting Minister, to whom he addressed the following letter: — "Bodies of divinity I do most heartily dislike: they tend to supersede the Bible; and, independently of this, they are exceedingly dangerous. They often give false notions, bring their own kind of proofs to confirm those notions, and, by their mode of quoting insulated texts of Scripture, greatly pervert the true meaning of the word of God. This is my opinion of them: the ministers who preach from them fill the heads of their hearers with systematic knowledge.

"As to your request, that I would recommend you a 'proper system of divinity, or let you have any one I may have drawn up for myself,' you will at once see what answer it is likely to have. I know of none that I could conscientiously recommend, and I never made one for myself. The only thing like this which I ever did, was, the principles deduced from the Holy Scriptures, which I drew up for the use of the Budhist priests, and which you will find in the little tract called Clavis Biblica.

"The only preaching worth any thing, in God's account, and which the fire will not burn up, is that

which labours to convict and convince the sinner of his sin, to bring him into contrition for it, to convert him from it; to lead him to the blood of the covenant, that his conscience may be purged from its guilt, — to the spirit of judgment and burning, that he may be purified from its infection, — and then to build him up on this most holy faith, by causing him to pray in the Holy Ghost, and keep himself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. This is the system pursued by the Apostles; and it is that alone which God will own to the conversion of sinners. I speak from the experience of nearly fifty years in the public ministry of the word. This is the most likely mode to produce the active soul of divinity, while the body is little else than the preacher's creed. Labour to bring sinners to God, should you by it bring yourself to the grave. Avoid paraphrasing a whole book or epistle in a set of discourses: it is tedious, and often produces many sleepers. I have often thought God designed you for an itinerant preacher, a current flame of fire. You can bear with me: though a Methodist, I love you full as well as any of your Calvinistic friends either can or do."

By virtue of his office as President of the Wesleyan-Methodist Conference, he went over to Dublin, to preside over the deliberation of the Irish preachers, taking Scotland in his way. His journal of this tour shows that nothing worthy of notice escaped his observant and penetrating eye. A view of the monument to Robert Burns, erected in his native town, Dumfries, gave rise to the following just reflections: — "His country suffered him to continue in such contracted circumstances, as to render him accessible to persons of a low and profligate course of life, and thus fostered habits which shortened his life, and eventually cut off a man of such native, unforced genius, full of true wit and benevolent feeling; a poet who sketched nature with the hand of a master; and, by his inimitable descriptions, causing the rural and rude customs of his country to live through all succeeding generations. Scotland must ever feel with regret, that she neglected a man who is her boast and her honour!"

Among the objects in Edinburgh which attracted his attention, was Nelson's monument, "built," as he observes, "on the edge of a mouldering, rocky precipice. Immense portions of the rock are now in a state of decomposition and almost entire detachment from the rest; and there is no apparent solidity in any part. I should not wonder, if, in less than fifty years, the monument and its foundation were precipitated down the hill."

It is disputed whether the honour of having been the scene of Allan Ramsay's famous pastoral, the Gentle Shepherd, belongs to the banks of the Logan, or to those of the North Esk. Dr. Clarke visited the former, and, after a most painful journey and fatiguing search, returned, fully convinced that this was not the country described by the poet. He had no time to make researches on the Esk.

Concerning Edinburgh, which he admits to be "the finest city in the world," he remarks, "It is only in reference to its external appearance, that the mind is fully satisfied. When you look into the houses, the shops, the streets, either for their furniture, or their merchandize, or for even persons or equipage suitable to the grandeur of the buildings, you are utterly disappointed. Every thing appears out of proportion with these majestic edifices; and must either be passed by unheeded; or, if noticed at all, it must be with dissatisfaction."

On proceeding to Glasgow, he was welcomed to the house of Mr. James Swords, a gentleman whose mode of conducting family worship he thus describes: — "First, the bell is rung, and all the members of the family and domestics assemble; secondly, a Bible, and version of the Psalms in the old Scottish poetry, are put into the hands of each person; thirdly, Mr. Swords then announces, 'We shall begin the worship of God, by singing such a part, or such a psalm; fourthly, when he has said this, he rises, and all the family with him, and he then offers up a short prayer for Divine assistance and influence during their religious exercise; fifthly, they all sit down, and Mr. Swords, having again announced the psalm, reads over the part intended to be sung, gives out the first two lines, raises the tune, and

then the whole verses are sung uninterruptedly to the end; sixthly, he then proposes the chapter that is to be read, and each turns to it; seventhly, he reads the two or three first verses, the next person to him the same number, and so on, through the whole circle, till the chapter is finished, after which he reads Mr. Scott's Notes on the whole; eighthly, a solemn prayer then concludes the service, after which breakfast or supper is served. This sort of solemn set form has nothing in it objectionable, and suits the genius of the Scottish people; but the reading the portions of Scripture alternately, appears to me to have too much of the school form about it, and causes the master of the family not to appear so sufficiently as God's priest in the public worship of his own house, as to me it appears he should look; but this may be but a small objection."

The following remarks are curious: — "It appears to me, that, by the public ministry of the word of life, there is a greater likelihood of its doing good in Glasgow than in Edinburgh. Here the people are more employed, and there are more public works, in which a vast population is engaged; and I have ever found, that true religion produces the greatest effect, where the people are employed in regular labour. In Edinburgh, there are no public works; and the people are more dissipated."

On reaching Belfast, Dr. Clarke found the Wesleyan-Methodist Society in a disturbed and an uneasy state. A meeting was convened, at which, he observes, "On one proposing the question to me, 'Is Methodism now what it has been?' I answered it in a way very different from what was, I believe, expected and intended by it, 'No! It is more rational, more stable, more consistent, more holy, more useful to the community, and a greater blessing to the world at large:' and all this I found no difficulty in *proving*." This may be doubted.

He visited the church in which he was baptized, and examined the tombstones of several members of his family in the adjoining yard. The following are his reflections:—"Here lie several of my ancestors, and I go to lie, most probably, in another land, and shall not, in all likelihood, be gathered to my fathers: but I, too, shall

be found when all the quick and dead stand before the Lord; and, wheresoever my dust may be scattered, the voice of the Lord shall call it together, and I shall stand in my lot, at the end of the days. May I then be found of him in peace, without spot, and without blame, and have an entrance into the holiest through the blood of Jesus!"

Entering the church, he continues, "I went within the communion rails. With silent solemnity and awe, I there, in the presence of Him whose I am, and whom I serve, mentally, and in a deep spirit of prayer, took upon myself those vows which had so long before been, in my name, and on my behalf, made by my sponsors."

He was much solicited to spend a day at Maghera with some of his former friends and school-fellows; but, as it was necessary that he should push on towards Dublin, he declined the pleasing invitation. A few hours, as he afterwards learned, after he had quitted the place, it was strongly attacked by the Ribbonmen, and, after a stiff conflict with the few Protestant families in it, was ultimately taken. Several were killed, and many more wounded. "Had we remained," says the Doctor, "which we were disposed to do, very probably we had been among the first victims of these desperate men."

Ireland was, at this period, in an exceedingly disturbed state; and the whole of the South had been placed under the Insurrection Act. The roads were patrolled by soldiery; and it was found necessary that the mails should each be attended by two guards, both well armed. A journey to Cork forming a part of Dr. Clarke's plan, it became a question among his brethren, whether, under the circumstances stated, he ought to perform it. "The preachers," he observes, "met together on the subject; and, after making it a matter of rayer for Divine direction, all, except one, thought it most prudent for me not to go, while that one gave it as his belief that my person would be safe, and my journey prosperous for the cause of God in that part of Ireland, to which I had never been. They came and informed me, not only of their deliberation, but also of its issue;

and, as I found there was one dissentient voice, mine went with his, and I told them I was resolved upon going. Had they been all agreed, I should not have gone; but, as it was, I felt my mind free to act agreeably to its own suggestions." The issue justified the persuasion of the dissentient; and Dr. Clarke had no reason to conclude that he had tempted Providence.

The reader has already been made acquainted with Dr. Clarke's extreme aversion to unnecessary visits. In Cork he found himself obliged to pay more visits than were agreeable to his disposition; but he made a virtue of necessity:—"I have endeavoured," he remarks, "to make my conversation as instructive as possible, and leave no company without prayer. This gives the proper turn to every meeting; and all part with the resolution of becoming wiser and better."

Some of these visits must have been particularly oppressive. On one occasion, after having preached twice during the day, he was constrained to take supper at a friend's house. "There were fifty persons present; and, as they were all invited on my account, owing to my short sojourn in those parts, I endeavoured to improve the opportunity. I told them many anecdotes of Mr. Wesley and the primitive Methodists. These are tales on which I could long dwell with delight." Of the injurious and exhausting effects of such large companies in small rooms, none have more frequent experience than popular preachers, whose admirers generally belong to the middle classes. Another scene of this kind occurred to Dr. Clarke, after his return from Cork to Dublin, when he had opened the Conference. "I dined," he says, "*more Hybernica*, between four and five, with a very large party. It is very difficult to make such meetings profitable either to soul or body. To be pent up in a close room for two hours with a crowd of people, where the vital principle of the air is soon absorbed by the persons present, and nothing left but a mortal azote to be breathed and rebreathed, must assuredly be unfriendly to animal life. In these circumstances people labour and pant, and are little sensible, that it is their multitude in such circumstances which is the cause of this inconvenience and evil."

At this meeting of the Irish Conference, the education of the children of the poor formed a subject of deliberation; when it appeared that the hostility of the Popish priests to all Scriptural instruction was such, that "they even came into the schools and whipped the Popish children out of them, and the teacher and the parents who sent them."

During this excursion, as on all similar occasions, Dr. Clarke's ministerial services were in great request; and, while some might suppose that he was enjoying the pleasures of relaxation from severe study, which, indeed, the state of his health much required, the fact was, that he was exerting himself beyond his strength to meet the expectations of exacting, though admiring, audiences. The consequence was, that, before returning to England, he suffered severely from an attack of those spasms which had formerly resulted from a similar cause; but he had the consolation of believing, that his labour had not been in vain, and that he had *not* spent his strength for nought.

During his stay in Ireland, he had attentively marked the character and conduct of the inhabitants, particularly of the common people, concerning whom he came to the following, we fear, too just conclusions:—"The Roman Catholic population of Ireland is, in general, in very great misery; and this is chiefly occasioned, not by any political incapacities under which they labour, but through a bad creed, which prevents the cultivation of their minds; for, among the Roman Catholics, education is greatly proscribed; and, therefore, they know nothing of the management of their own minds, but become the tools of their priests, and thus, through their want of knowledge, they are easily misled; and, through the strength of their passions, they are readily employed in acts the most desperate, and schemes the most preposterous. Having no education, and no mental cultivation, they are unacquainted with method, plan, and order: they do nothing by rule, consequently nothing regularly, nothing in its time and place, but all is hurry and confusion. They are dirty in their persons, clothes, houses, furniture, and even in their food. From the

grossness of their habits, they will associate *con amore* with their cattle, and even with their swine. I have seen them often all together in the same place, and eating together as creatures of the same species. The pig himself stands by to have a portion thrown to him, while the family are devouring their meals. They have no economy: they are wretched, because they will not endeavour to be otherwise: they destroy one half of their property by mismanagement. They are slothful and idle, and, therefore, are in poverty; and the greater part of the distress they endure is owing to these two principles, mismanagement and idleness. Their religious holidays, that is, their vast number of saints' days, (for on these they do no manner of work,) necessarily retard useful labour, engender idleness, and from it proceeds disorder. They are not really religious: they will invoke you by the Holy Trinity; by Jesus, Joseph, Mary, and St. Patrick; but these have no moral influence in their hearts or on their lives; for, immediately after these devout prayers and invocations, if you do not yield to their suit, they directly curse you in the bitterness of their hearts. They have no idea of inward holiness. Outward observances constitute their religion, leaving all other matters to be transacted for them, by their priests, with God. They are taught to hold in hatred all other religionists, because they are told God hates them. Hence, they are cruel and blood-thirsty. They will sometimes hamstring living animals, or mangle their flesh, leaving them, at the same time, life enough to be sensible of their agonies. The annual plucking off of the feathers of living geese is not less a proof of their cruelty, than of their extreme poverty. Inhumanity to brutes is ever connected with cruelty to man: hence, they are incendiaries, and often murderers! What, then, does Ireland owe to the Roman Catholic religion? It finds them uncultivated savages; it leaves them little better than fiends. But compare their state with that of the Protestant Irish, who are less cruel, less wretched, less ignorant, less superstitious, less idle, less dirty, less distrustful; in short, who are in every respect the reverse of their poor misguided countrymen."

Such were the opinions formed and expressed by a very competent, and, certainly, unprejudiced judge, concerning his unhappy and deluded fellow-countrymen. But, though he found their case thus deplorable, he by no means deemed it desperate. "The Irish," he continues, "are, on the other hand, capable of much improvement. They have a quick apprehension: it is an easy task to instruct them in any thing. They have a ready wit; they can see things in their various bearings almost on a first view; and they possess a vivid fancy, which is, indeed, the cause of their making what are called bulls. Uncontaminated by their priests, they are open, unsuspicious, and friendly. They have a strong desire for knowledge, and are fond of learning, because by it their stock of knowledge is increased. When left to the bent of their own dispositions, they possess strong benevolence: hence, they are proverbial for hospitality. They are patient, and can cheerfully endure any kind of hardship, and seldom complain, while in the path of duty, of either hunger, thirst, or nakedness. While unwarped and unsophisticated, they are capable of strong friendship and unswerving fidelity. In short, you have but to emancipate them from their superstitions, and to cultivate the minds of the Irish; and they are as noble, as intellectual, as fine a race of beings as are in the world; while, at the same time, they are as capable of practising the moral and social duties as any people under the sun!" Those who have attentively considered the Irish character will admit the correctness of these sentiments.

Dr. Clarke had no sooner returned to Millbrook, than he was obliged again to leave it, and proceed to the Wesleyan-Methodist Conference at Sheffield. During its sittings, he was called upon to preach on occasion of the opening of the church-like Wesleyan-Methodist chapel in that place, when, within ten minutes of the conclusion of his sermon, one of the front seats in the gallery gave way. In two minutes a thousand people were out of the chapel; and some, in their alarm, tore out the windows in the gallery and the gallery stairs, and precipitated themselves thence! This was the third

scene of the kind he had witnessed; "and," he adds, in relating the catastrophe, "I think it will be the last, as I do not intend ever to open another chapel."

At the commencement of the year 1824, Dr. Clarke determined to remove from Millbrook to London, where most of the members of his family then resided. He is said to have realised a considerable profit by the sale of his estate. His departure was equally regretted by his poor dependents and by his wealthy neighbours. He took up his abode in Canonbury-square, Islington; but the air of London was found so unfavourable to his health, that, in September, he was obliged to retire into the country. He purchased an estate at Eastcott, called Haydon-hall, situated at a distance of eleven miles from town, on the Windsor road. At this delightful and salubrious spot, he continued to reside till death. Here he shortly recovered his health, and continued his Commentary, now, happily, drawing towards a conclusion. As there was no place of public worship within two miles, he had one of his cottages licensed for that purpose; and it was soon regularly filled with attentive hearers.

About this time he wrote a letter to Mrs. Clarke, principally to inform her, that, with the pen with which it was written, and which he enclosed, he had previously put on paper the whole of his notes on the Prophecies and Lamentations of Jeremiah, and the Prophecies of Ezekiel, comprising 396 closely-written quarto pages, performed between the first of November and the twenty-first of December.

In the midst of his engagements, Dr. Clarke never lost sight of the Shetland Mission, which his brethren in the ministry had placed under his special direction. Ample evidence of his concern for it is contained in his letters to the missionaries. On one occasion, addressing them with cordial familiarity as his "dear lads," he tells them, "After the missionary meeting at Bath, on leaving the chapel, a gentleman whom I did not know, touched my shoulder in the street, and said, 'Sir, you have spoken particularly about the mission in the Shetland Isles, and of a chapel which you purpose to erect. I give you twenty guineas towards the former, and twenty guineas towards the latter!' Oh, how my heart danced

for joy! Now, my noble fellows, see that you get a piece of freehold ground, large enough to build a chapel equal to the necessities of the place, and for a house for the preachers."

To Mr. Raby, he wrote as follows:—"I like the manner of your labours; but I tremble for your life. You should get a small hand-bag, and always carry with you some hard or ship biscuit; this would keep you alive, and a little warm milk to this would nourish you. God has put great honour upon Mr. Dunn and yourself. You are God's apostles of this mission; my heart glories in you. Be steady; act by united counsels; love one another, help each other, speak well of each other, prefer one another in love."

To Mr. Samuel Dunn, who has suffered much unmerited persecution from some of his brethren in consequence of his conscientious adherence to Dr. Clarke's views concerning the Sonship of Christ, his affectionate patron, entitling him his "dear Sammy," thus writes:—"I have just received your letter of February 16. Two, if not three, I had written before, which I find you have not received. One I wrote almost in despair. In it I had desired you to remit all building, as I could raise no more money, Mr. Mason having written to me that you had overdrawn him, and begging me to send him more money, when I had but one sovereign in the world for this account. I prayed, called earnestly upon God, and sat down and wept, till I could scarcely see to write or read."

This was the emergency in which Mr. Scott, already mentioned in connection with the Shetland Mission, and other friends, relieved the Doctor by their munificence. The same letter contains numerous details of the liberality of various persons in contributing not only money, but household and other articles necessary for the comfort of the missionaries. He was anxiously careful for the credit and comfort of those laborious and self-denying men. Writing again to Mr. Dunn, he says, "I have taken care that your credit should ever be preserved; for I think it *fatal to our missionary work in any place to dishonour the bill of a missionary, or to trifle with his just demands*, so as to render his credit suspicious. I am glad that you have begun the preachers'

house; let it be a sufficient one: I will not have the missionaries there in dog-holes." The same letter contains the following affecting passage concerning himself: —"I have not been able to lift my hand in a pulpit for more than a month, and, indeed, only about three times in four months; and so shattered and so infirm does my health seem, that I doubt whether my active services be not at an end; yet, like one of the worn-out Levites, I can help the church of God with my experience, counsels, and advice. The work goes on well in Cornwall: several thousands have been added since last Conference."

In the spring of 1825, his eyes being considerably inflamed, he resorted to town to have the advice of his friend and relative, Mr. Ware, the celebrated oculist; and, during this sojourn, he had the honour of dining a second time with the Duke of Sussex, who introduced him as his friend to the Duke of Hamilton and several other eminent men.

In July of the same year, he yielded to the request of the Wesleyan Missionary Committee that he would visit Ireland for the purpose of holding a meeting at Cork, and preaching on behalf of the Society. Though he had urged the state of his health as an objection, yet the sea-air had a very beneficial effect upon his eyes. He sailed from Bristol, in company with a large number of passengers, most of whom were persons of rank. On Sunday morning, the day after sailing, the ladies sent him a message, requesting him to preach to them; but, as there were three clergymen on board, he thought it much better that they should be asked. They consented; an awning was placed over the deck; one read the prayers, another the lessons, and the third preached. The ladies then begged that he would preach in the afternoon; but this was not practicable, owing to the dinner-hour. They came round him however, and, as he remarks, "made me talk bravely." "I had invitations," he continues, "on all hands, to visit different country-seats near Limerick and Cork; but I was obliged to decline them all. The various company tried me on all subjects, religious, civil, military, medical, philosophical, and literary. I bless God who has given me

some brains, and who has enabled me to cultivate them. Thus I was not at a loss in any one instance, and spoke largely on all."

From Cork he returned to the Conference at Bristol: which concluded, he started on another missionary tour in Yorkshire and the neighbouring counties. His amazing popularity and influence appear from the following extract of a letter to Mrs. Clarke, dated Bradford, September 4, 1825:—"I preached this morning at the old chapel. It was not a congregation, nor an assembly, nor a concourse, nor a crowd; but a tremendous torrent of human beings, produced by a conflux from all the thirty-two points of the compass of this town and its vicinity. I thought preaching would have been impossible; and so it would, had it not been for Mr. Dawson [commonly called Billy Dawson], who got into the graveyard, and carried off a thousand of the people. I began at half-past nine, the chapel being at that time thronged. To deceive me, some one soon slyly stopped the clock. I had in a few minutes perfect stillness. The Spirit of glory and of God rested upon all. Although there had already been three collections, at the first of which, on Friday, I got them £100, yet this morning I got upwards of £100 more, besides what Mr. Dawson got in the yard. I came to my lodging in a piteous state. Leeds comes next on the 9th; and I almost dread the human billows, the mountain-swell of thousands, that will be there. Immediately after, perhaps that evening, God willing, I set off for Lincoln: there I am to preach on next Sabbath morning. On the 13th; I am to preach and hold the Missionary meeting in the same city, and probably, on the following day, proceed to London. I need rest; for I have now been labouring and travelling by sea and land upwards of three months, with but little intermission."

About this time Dr. Clarke's heart was gladdened by the reception of a letter from the Wesleyan-Methodist class-leaders in Walls and Sandness, Shetland, in which they returned thanks to him, as the instrumental cause of their gracious visitation, and bore the following grateful testimony to the successful labours of the missionaries:

—"We know, Sir, that you have higher objects in view than the praise of men; yet we owe you a thousand thanks, and should feel guilty in not thanking you in our own name, and in the name of every member in our respective classes. Sir, it is for sending us the Gospel that we thank you. We would not intimate by this that we had never heard the Gospel before the ministers you sent reached our shores: no such a thing is meant; but we must say, that, until then, the Gospel was to us but a dead letter: we were dead in trespasses and in sin, until aroused by the plain and faithful preaching of the Methodists: they were the instruments which God employed to bring us from darkness to light. All denominations have benefited; many of the clergy have received new energies, have appointed sermons to be read in the distant parts of their ministries, and sanctioned prayer-meetings among their own members. The Dissenters have also benefited materially by their arrival [the arrival of the missionaries], in our isles: for, before, their congregations were exceedingly small; but, on their lending their meeting-houses to the Methodist ministers, they were crowded to excess, and continue to be filled to this day: and a greater number of persons has joined their community in the last two years, than in any four years previously, since their establishment in Shetland; and many of these are known to have been awakened under the preaching of the Methodists."

In the autumn of this year, the Duke of Sussex expressed his pleasure to pay a visit to Dr. Clarke, and to inspect his valuable Oriental and other manuscripts. His Royal Highness arrived without state at Dr. Clarke's residence, at one o'clock; and, during dinner, entered freely into social and intellectual conversation. Almost immediately afterwards, he retired into Dr. Clarke's study, where his taste was amply gratified by the rich store of rare and curious manuscripts, which it contained. His Royal Highness did not leave Haydon-hall till late in the evening.

In a congratulatory letter, which Dr. Clarke wrote, about this time, to his friend, Mr. Thomas Smith, who had entered the married state, we find the following curious passage:—"I am perfectly of Solomon's opinion, that

'he who findeth a wife, findeth a good thing.' Even in any circumstances, matrimony is better than celibacy; and hence I execrate the addition made here by the Targum, and some other would-be menders of the word of God, who have added טוכה *good;* a truth, indeed, that a child could have told—a truism and an *actum agere* very unworthy of the wisdom of Solomon; for most assuredly he that finds a good thing finds a good thing. Please to enter this beautiful criticism in your Adversaria." And further on in the same letter is this proof of liberality conjoined with firmness of opinion:—"I always felt you as one of my family; and even the difference of creed could not for a moment lessen you in the sight of my soul, nor the feelings of my heart. In a few hours, I shall have the happiness to proclaim this Christ to a multitude who will rejoice to hear, that, in due time, his having died for all is testified to them: away with all limiting principles. Selah." To the same correspondent the following remarks were addressed; but it does not clearly appear who were the parties referred to as setting so light by the purity of Scripture:—"I fear many of the translations which have been formed by missionaries, have been hastily done. There is not a man under heaven, that, after spending two or three years in learning a difficult Asiatic language, is capable of translating the Scriptures into that language. From my little knowledge, I know some, where, for want of a proper philological knowledge of the tongue, the translations are in several instances false, ridiculous, and nonsensical. I have gained myself enemies by hinting these things to those who refused to be on their guard. I have earnestly begged committees not to depend on persons slightly versed in different tongues for the translating of the Scriptures. 'Let them,' said I, 'write and publish tracts, and do all they can in this way, till, by much reading and conversation with the natives, they learn the difficult idioms, government, and collocations of words and phrases,' &c. This advice was allowed to be excellent; but 'a translation was wanted, and, as it was likely to go through many editions, they could correct and revise, till it would be faultless.' True; but,

while this is going on, what has become of God's honour and the purity of his word?"

At length came the happy day on which Dr. Clarke concluded his Commentary. This was the 17th of April, 1826, the anniversary of his wedding-day. He wrote the last sentence while on his knees; and, when he had written it, he poured out his heart in thanksgivings to God, who had preserved his life, and enabled him to bring his labours to a happy close. During the afternoon he came into the parlour, and, without speaking to any one, beckoned to his youngest son, and, taking him into the hall, said, "Come with me, Joseph: I wish to take you into my study." His son followed, when Dr. Clarke opened the door, and pointed to his large study-table, and the stand on the right hand, cleared of all their folios, &c., and nothing remaining on either but his study Bible:—"This, Joseph," he exclaimed, "is the happiest period I have enjoyed for years. I have put the last hand to my Comment; I have written the last word of the work. I have put away the chains that would remind me of my bondage; and there (pointing to the steps of his library-ladder) have I returned the deep thanks of a grateful soul to the God who has shown me such great and continued kindness. I shall now go into the parlour, tell my good news to the rest, and enjoy myself for the day." His sons, daughters, and sons-in-law, determined on presenting their father with a large silver vase, in memorial of the completion of his work. Without acquainting him with the purpose of the invitation, his two eldest sons requested him and Mrs. Clarke, and the family, to dine with them. After dinner, the offering, covered, was placed at the head of the table. Dr. Clarke's eldest son then rose, and, in the name of each and all of the family, uncovered and offered it, with an appropriate address, to their revered parent. For a few moments he sat incapable of utterance; then regarding them all, he rose, spread his hands over this token of his children's love, and pronounced his blessing upon them individually and collectively. His eldest son then filled the vessel with wine, which his father raised first to his own lips, then to those of his beloved wife, and

afterwards bore it to each of the family. Then, in a strain of the most heartfelt, eloquent tenderness, he addressed them in the name of their mother and himself.

Shortly after this affecting scene was enacted, Dr. Clarke, now freed from particular engagements at home, conceived a strong desire to visit the Shetland missionaries, with whom, indeed, he had been present in spirit ever since the commencement of their arduous but glorious and successful undertaking. He was apprehensive that his dearest friends would object to such a step, on account of the severity of a northern climate and the shattered state of his health; but, when once his desires had assumed the shape of resolutions, which, however, was always the result of much previous consideration, nothing could dissuade him from the execution of his purpose. This was the case on the present occasion. After maturely weighing the subject, he came to the conclusion, that the path of duty would lead him to Shetland; and the prospect of difficulties, privations, dangers, death itself, had not power to make him deviate. The entreaties of his family and his friends were in vain. Being at Birmingham while the subject was in agitation, he thus replies to the affectionate dehortations of his wife:---"I may be ultimately hindered from going to Shetland; but to all my judgment and feelings, it seems a work which God has given me to do. I must go on till he stops me. To sacrifice my life at the command, or in the work of God, is, as to pain or difficulty, no more to me than a burnt straw. My life is his, and he will not take it away out of the regular course, unless greatly to his glory and my good." And, again, a few days later:---"When I get to Edinburgh, if I do not feel myself equal to the task of proceeding to Shetland, I will relinquish it: with pain, it is true; but yet with submission to that high authority which imposes the necessity, and who does at all times all things well. If I am enabled to take the journey, fear not for me; for I shall be most certainly supported through it: *I am sure God will not bury me in the Northern Ocean!*" Let those who please to do so, question the propriety of such expressions. To us it seems impossible for any man who

sincerely believes himself to be engaged in the performance of a duty which God has made incumbent upon him, to exercise too great a confidence in that Almighty One.

The journal in which Dr. Clarke recorded the result of his observations during his absence from home on this memorable occasion, when his ever-active spirit refused to be restrained by the entreaties of the tenderest solicitude, commences with the first of June, 1826, and concludes with the 12th of July. From its copious details, which evince unusual power and keenness of observation, with great benevolence and liberality, we cannot find space for more than a few short extracts.

In one of the English churches at Edinburgh, he met with an instance of too frequent occurrence in the national church, of the blind leading the blind:—"The clergyman took occasion to observe, 'that Christianity is a religion not founded on mysteries, nor in effect containing any, though deists had made this an objection to its authenticity; for any person could plainly perceive that there was no mystery in the text, though it contained the substance of this religion; for, to love one another, is neither mysterious nor difficult.' This was very injudicious; for, if there be no mystery in Christianity, then there is no redemption; for God manifested in the flesh, and dying for the salvation of men, is one of the highest and deepest mysteries that can fall under the consideration, and claim the attention, of the human being."

He obtained a passage from Leith in the Woodlark, tender to his Majesty's ship Investigator, engaged in a survey of the islands to which he was bound. During the passage the conversation turned upon "the plain gold ring." We give Dr. Clarke's account of it as an amusing proof of his sprightliness and ingenuity:—"There were present," he observes, "Captain Frembly, his lady, Mr. Lord and Mr. Bedford, two midshipmen, my son, and self. 'How is it,' says one, 'that the most simple and unadorned rings are used in the matrimonial ceremony?'—'Because, I believe, the Canon Law requires that no other shall be used.'—A. C.: 'I am not aware that there is any law on this part of the subject. The law

states that a metal ring shall be used, and not one of leather, straw, thread, &c.; and the reason to me appears to be this:—the ring itself points out the duration of the union; it is without end in reference to the natural lives of the parties. Metal is less liable to destruction than flax, leather, straw, &c. Gold is generally preferred, not only because it is the most precious, but the most perfect of metals, being less liable to destruction or deterioration by oxidizement. Life will wear out by labours, trials, &c.; and so will gold by attrition, frequent use, &c. Therefore, life and the metal shadow forth each other, properly enough. As to the ring being simple and unadorned, I think it has its reason in the case itself, and in the feelings and apprehension of the spouse who produces it. He has chosen, according to his feelings, one whom he esteems the most perfect of her kind: she is to him superior to every other female, adorned with every charm. To use, then, in this state of the case, any ornament, would be a tacit confession that her person was defective, and needed something to set it off, and must be more or less dependent on the feeble aid of dress.'—Mrs. Frembly: 'But, Sir, there is soon added what is called a guard; and this is, if circumstances will admit, highly ornamented with pearls or brilliants.'—A. C.: 'True, Madam; and this is not without much signification. The unadorned ring supposes the fact of the bride's great superiority as already mentioned, and her suitable feelings towards her spouse; but the guard is afterwards added. In order to preserve this perfection, the husband feels it necessary to add ornaments to the union, i. e. endearments, attentions, and obligations, to keep his wife steady to the character which he has given her to assume; and, without attention to the support of the character, and the continuance of endearing conduct, he knows the progress of married life will soon remove all false, or too sanguine, expectations of each other's character. The bubble, if it were one, would soon burst; animosities and mutual recriminations would soon embitter wedded life, and show how false and empty the high-formed estimation and expectations of each other were at the beginning. Thus the guard, as well as the

ring, are not without their respective significations.' Mrs. F. smiled: the rest were silent, and the discussion ended."

The following piece of vivid description would not do discredit to the pen of a tourist by profession:—"We got on pretty well to-day till we came to the Pentland Frith. Here we had a monstrous sea, tide conflicting with tide, raising the billows to a fearful height; but, as the wind was pretty fair, our inimitable cutter literally cut through all. We went on with a strong gale, principally in our favour, till we came near to the Fair Isle, when the wind changed directly opposite, coming from north-east, and blew a hurricane. The sea wrought, and was tempestuous. We seemed to have arrived at the end of the terraqueous globe, where nature existed in all its chaotic confusion and fierce uproar. There appeared a visible rage and anger in every wave. They seemed as if contesting with each other, which should contribute most to destroy and engulph all within the vortex of their action. After appearing to be suspended for a moment, they fell down with such tremendous thunder, as if a whole park of ordnance had been discharged at once: 'deep cried unto deep at the noise of his water-spouts: all his waves, and his billows, went over us.' At first we reefed all our sail, then struck our top-mast, next brought down every inch of canvas upon the deck, and then set a small try-sail to steady the ship. In these circumstances we were obliged to bear away: no possibility of anchoring, or of seeking port, in such horrible contention of the elements, and in such dangerous seas. We continued to ship sea after sea, till our little vessel seemed as if on the very eve of being submerged. In a short time, the angry, sullen wind chopped about: the storm became more moderate; and we had at least a fair gale, though the sea was still tremendous. We sailed round the Fair Isle, regained our true course: the gale settled shortly into a strong breeze, and continued so to the end of our voyage."

But the violence of the waves was not the only danger to which the voyagers were exposed, as Dr. Clarke will make appear:—"The Waterloo, King's revenue

cutter, being out in these seas on the preventive service, was off Fair Isle; and when, by the wind changing, we were obliged to bear away, as if for Iceland, she was driving before the storm, making for the Scotch coast. Taking us for a smuggler cutter, she made a signal, which we were unable to repeat, our colour getting foul in the shrouds. She then fired a blank cartridge, and, finding her signals not answered, was on the point of firing into his Majesty's cutter. However, the two vessels meeting, our commander told him he was tender to the Investigator, then employed in surveying the Shetland Islands. Learning this, he reshipped his boat, which he had ready to board us, and shore off."

The following were Dr. Clarke's impressions on a first view of Shetland:—"Oh, the appearance of Shetland! a continuous series of barren hills and mountains: scarcely any cultivation to be seen, and perhaps not even in general cultivable soil. The grass is of a brownish green, the rugged rocks, or large districts of peat-moss, or hether, appearing in most places. It had this day a truly horrid appearance: the sea was still very rough, the breeze having much freshened; and we seemed to come to behold the termination of the terraqueous globe, at its utmost northern extremity. I could not help exclaiming, 'Who could choose this for an abode?' and, on looking around me in this dreary barrenness, I seemed to wonder why I had come hither, and could not help crying out, 'How shall we get away?'"

It is but just to this Ultima Thule to add, that, on further acquaintance, the Doctor made the following concession:—"Every thing bears the aspect of wildness, uproar, and misrule. Yet there is something majestic in the whole, something that pleases the imagination, and on which intellect can ponder, and even feed with profit, and a certain measure and kind of delight."

We have this description of the first congregation of Shetlanders to which Dr. Clarke preached:—"There was a character of honesty, openness, intelligence, and, I might add, of critical simplicity, which I have rarely met with. The countenance of the Shetlander has certainly a peculiar cast, both as it respects males and

females. To me it argues honesty and trust-worthiness, not easily inclined to a first impression; but, when persuaded, firm, determined, and inflexible. The eye has a peculiar cœrulean or blue-green glance, like that of the ancient Gauls; that which Plautus calls 'the grass-green eye.' There is something like it occasionally in the aboriginal Irish, who are all of the same Gothic, or Celtic, stock. It is not the eye itself that is green; but a certain glance of it, in a particular light and direction. I am pleased with this first specimen of a Shetland congregation."

In passing in a boat from Scalloway to Walls, Dr. Clarke witnessed the following exploit: — "Within half a mile of where we landed, a large shoal of whales came into one of the voes or bays. The islanders manned all their boats, got behind them, drove them into shoal water, and succeeded in killing the whole shoal, which amounted to 101! The water of the bay, for a mile distant from the place of attack, was dyed with their blood. It is the young, in general, that occasion the capture of the old ones; for they heedlessly run into the shoal-water; and, so attached are these monsters to their offspring, that they will risk their lives to save them. A friend told me that he saw one of the female whales take her wounded young under her breast fin, and endeavour to make her escape with it. He saw another young one, which appeared to be greatly terrified, dash itself upon the shore, where it was soon killed: the mother, which had been near the shore, had turned and was regaining the deep water; but, missing her young one, and finding, no doubt, by instinct, or smell, that it had gone ashore, she turned again, took the same direction, and absolutely dashed herself on shore along-side her young, where she also was immediately speared. On examination of several of these females, I found two cavities near the navel, on each side, in which their teats were included, and which they can extrude at pleasure, in order to suckle their young: thus exemplifying Lam. iv. 3, 'The sea-monsters draw out the breast to their young.' I am sorry to add, that much of this booty is likely to be lost, as the poor people have not vessels

enough to contain the oil. Some of the people said, indeed I heard one of the Lairds myself say, 'I believe God has sent this shoal of fish to us in honour of Dr. Clarke, who has come so far to see and do us good; for, though we have had shoals of whales in these islands, yet the memory of man does not record a shoal coming at this time of the year, nor for two or three months later.'"

The first congregation to which Dr. Clarke preached in Walls, contained fifty women to one man; the second was composed of two hundred females and but five males, the men being afloat at the fisheries. "The women," resumes the tourist, "were without bonnets of any kind, and their faces generally oval. Almost all of them were stout and remarkably healthy, though they live in the most dismal huts, or rather hovels, where continual smoke renders all things nearly invisible. Their diet is chiefly fish; fish for breakfast, fish for dinner, fish for supper, fish to fish. This fact still farther tends to convince me of the healthfulness and nutritiveness of a fish diet; and from this we perceive how judiciously the Roman Catholic church has acted, in ordaining a forty days' lent, or fast, upon a fish diet; prescribing also weekly fasts to be kept on the same. I have no doubt that those who follow this plan, find themselves more healthful and vigorous at its termination, than at its commencement."*

When, however, the men were disengaged from their perilous craft, they resorted to the places where Dr. Clarke preached, in equal proportions with the women;

* Yet, when, at a subsequent period, his opinion was asked respecting the quantity of nutriment derived from various kinds of food, he delivered the following opinion:—"There is such a difference between the flesh of fish and that of human bodies, that, were it not for the quantity of gelatine they contain, I am inclined to think it would be very inadequate, if not altogether unfit, aliment for man. But the gelatine of fish is little more than a fine mucilage; and, though it be very wholesome, yet *it does not afford a sufficiency of nourishment for the labourer.* Hence, the common sense and experience of men teach them to unite certain portions of the flesh of quadrupedes with that of fish, thus supplying a mucilaginous matter, which assists in digesting the more solid and nutritive substance taken from the quadrupede."

and so much was he pleased by the conduct of all, that he exclaimed, "Oh, had I twenty years less of age and infirmity, how gloriously might I be employed here!" adding, "But I have had my time; and, through mercy, I have laboured in my day and generation. I think I can say with a clear conscience, I have not spared my strength in the work of the Lord."

Through the rigours of an unaccustomed and ill-provided clime, Dr. Clarke suffered an attack of rheumatism, which alarmed his son, who was with him, and began to fear lest his father should die in Shetland; and, although he recovered partially, he himself became but too sensible of failing strength:—"My health," he observes, "continues to amend; but it is still precarious, and I feel utterly incapable of any additional fatigue. I feel my natural force abated; my eye is become dim, and my days of extra labour are over." And in another place he states:—"I was so much exhausted as to be obliged to call for a glass of water to be brought me into the pulpit. I have risked my life in coming this journey: I have expended all my strength in labours while in these islands."

During his sojourn among these interesting islands, and on the eve of his departure, Dr. Clarke received the most flattering attentions from the superior class of the inhabitants, who hailed him as the great benefactor of their barren home. From one he received a tribute of verse, and from another an offering of the natural productions of the island. "Shetland stockings," he observes, "and gloves, all of the finest wool, and the most exquisite texture, have been presented to me. One pair of these stockings I have myself drawn through a small-sized gold ring; the wool is as white nearly as snow, and this without any preparation, but just as it comes off the sheep's back."

At length, after having waited several days for a fair wind, Dr. Clarke bade adieu to Shetland. The voyage homeward proved very tedious. "These," he observes, "are the strangest seas I have ever seen; for such immense and conflicting swells I can find no reason, either in the winds or in the tides. I think they are purely

electrical; and, as that fluid acts by a variety of laws of which we are ignorant, though a few of them are known to us, therefore there is no certainty, in these seas, either of wind or weather." Weary with contending against the elements, Dr. Clarke and his son embraced an opportunity which presented itself, of getting on shore in the bay of Aberdeen, which they accomplished by means of a mackarel boat with which they fell in. "We got to the pier," observes the former, "at eight P. M.; and I once more set my foot on terra firma, with the heartfelt exclamation, 'Vive Jesu! me voila sauvé!'"

On arriving at Edinburgh, Dr. Clarke received the mournful intelligence of the death of his friend and relative, Mr. Butterworth, who was taken ill upon his return from Dover, after an unsuccessful poll for the parliamentary representation of that port, of which he had, previously to the dissolution of Parliament in 1826, been one of the representatives. On the day of his funeral in London, which Dr. Clarke hastened to attend, all the shops in Dover were closed as on the Sabbath, and the bells of the town were tolling muffled peals during the chief part of the day.

Were it within the scope of this work, we might fill many pages with a deserved eulogium of this benevolent and amiable man. His death was justly regarded as a public calamity. His funeral sermon was preached by the late Mr. Richard Watson, who was in all respects well qualified for the task, but particularly as having, during several years, been associated with him in the Wesleyan Missionary Society, of which Mr. Butterworth was the Treasurer, and Mr. Watson the Secretary.

From this discourse we may derive a condensed description of Mr. Butterworth's principal excellences:—"His life was a life of faith in the Son of God; without the least affectation, for his character was one of great simplicity, he appeared ready for every good word and work. To the duties of the closet, prayer, and meditation on the Scriptures, his attention was strict and faithful. The service of his domestic altar was regular and serious. There was in his house no guilty shame of bowing the knee to God. The hour of seven o'clock on

the morning of the Sabbath, found him in the vestry of Great Queen-street chapel, in the exercise of the office of a class-leader, an office which he had held for nearly thirty years. Neither the distance from his residence, nor the most unfavourable weather, prevented his punctual attendance. Kindness of heart, a manner at once frank and dignified, almost constantly collected around him smaller circles of select, or larger companies of more general acquaintance. Few men possessed in so high a degree the rare art of leading on an instructive, or a directly religious conversation, without effort. To the young, he was especially and attractively benign. Without laxity, in his religious opinions holding with tenacity the leading doctrines of orthodox Christians, the minor differences of party were no check upon the flow of brotherly affection. The Stranger's Friend Society, the British and Foreign Bible Society, and the Missions, all from almost their commencement, called forth his liberality, his time, and attention. One day in each week he appointed to receive at his own house the applications of such as needed pecuniary relief, or advices and assistance in various exigencies. His servant, on being once asked, how many petitioners he had on that day admitted, answered, ' Nearly a hundred.' Into all these cases he entered, in order to make his charities at once discriminating and efficient. The stranger in a strange land, found in Mr. Butterworth a ready, and often an effectual, friend. His intercourse with foreigners was frequent and extensive: where relief was necessary, it was given; where not needed, the hospitality of his table, his friendly counsel, protection, or assistance, in accomplishing the various pursuits of business, literature, or curiosity, were afforded with a blandness of manner, and a warmth of interest, which have impressed upon the heart of many a foreigner sentiments favourable to the character of the country, and honourable to the Christian name." His large income, derived from the successful prosecution of his trade as a law-bookseller, was expended in acts of Christian charity, and thus flowed back into the hands of the Divine Giver.

CHAPTER XI.

After a few weeks' rest in his beloved home, Dr. Clarke was again besieged by applications to preach sermons for various benevolent purposes. His exertions were usually so successful, the collections following his powerful appeals so far beyond what any contemporary preacher of any denomination could produce, that it is not surprising that the managers of various charities were so urgent for his help. It seemed as if the conclusion of his Irish friend, whose urgency has been related, were true, and that there was, in fact, no rest but the grave for this honoured minister of Christ; for, if he hoped to reap any personal advantage from the conclusion of his Herculean and long-continued biblical labours, he was most effectually disappointed. Labour, though of a somewhat different kind, was still his lot; and he died in full harness. But we are anticipating.

In September, 1826, we find him at Stockport, where, as he relates the fact, "I preached on Sunday morning to a noble congregation. It was a collection for their new chapel; and at this sermon we got £180. The next morning I preached again in the same place, and the collection amounted to £80."

In the following month, the Duke of Sussex again honoured Dr. Clarke by dining at Haydon-hall, when the learned host showed his illustrious guest ten Hebrew manuscripts, which formerly belonged to a Dutch family of the name of Vanderhagen. They had never been collated, but were the identical ones concerning which Dr. Kennicott states in the introduction to his Bible, that he had used every argument and entreaty to procure a sight of them, but in vain. About five years before, Dr. Clarke observed them advertised in a Dutch catalogue. He went off instantly to his bookseller, and di-

rected him to purchase them for him "at anything short of a ransom." The bookseller went over to Holland, and on the day of the sale bid for, and obtained, them. After the sale was over, some of the literary men present requested to know for whom he had purchased them; and, when they heard, expressed themselves 'highly gratified, since they must go out of the country, that they had fallen into the possession of an individual, who not only knew their value himself, but how to estimate their importance to biblical literature in general.'

In the same month the Royal Duke gave Dr. Clarke another token of his regard, by appointing his youngest son, then curate to Archdeacon Wrangham, at Hunmanby, in Yorkshire, one of his Chaplains.

To this son, the Rev. J. B B. Clarke, now curate of Frome, in November of this year, Dr. Clarke addressed an admirable letter, on hearing that his parishioners were afflicted with the typhus fever. The following advice may prove useful to those whose duty it is to visit the abodes of disease, however contagious: — "While you are ready at every call, make use of all your prudence to prevent the reception of contagion. Do not breathe near the infected person. Contagion is generally taken into the stomach by means of the breath: not that the breath goes into the stomach; but the noxious effluvia are, by inspiration, brought into the mouth, and immediately connect themselves with the whole surface of the tongue and fauces, and, in swallowing the saliva, are taken down into the stomach, and, there mixing with the aliment that is in the process of digestion, are conveyed, by means of the lacteal vessels, through the whole of the circulation, corrupting and assimilating to themselves the whole mass of blood, and thus carrying death to the heart, lungs, and to the utmost of the capillary system. In visiting fever cases, I have been often conscious of having taken the contagion. On my returning home, I have drunk a few mouthfuls of warm water, and then, with the small point of a feather, irritated the stomach to cause it to eject its contents. By these means I have, through Mercy, been enabled to escape many a danger and many a death. Never swallow your saliva in a sick

room, especially where there is contagion. Keep a handkerchief for this purpose, and wash your mouth frequently with tepid water. Keep to windward of every corpse you bury. Never go out with an empty stomach, nor let your strength be prostrated by long abstinence from food."

In January, 1827, Dr. Clarke narrowly escaped death by the overturn of his barouchette, on his way from Pinner, where he had alighted from the coach, to Haydon-hall. The horse had taken fright, which caused the vehicle to be upset; and, in its fall, Dr. Clarke received several deep wounds, besides severe contusions in different parts of the body. While he was upon the ground, the horse plunged desperately; and Dr. Clarke expected every moment to be killed by a blow from its hoofs. When with some difficulty (for he was nearly insensible) he had reached home, it was found that his forehead and his nose were deeply cut; and some time elapsed before he recovered from the shock which his whole frame had sustained, or was fit to make his appearance in public. But God, who, as he remarked on the occasion, "can bring to the sides of the pit, and can bring up again," had not yet done with his faithful and laborious servant.

The reader may remember, that, on being domiciled in Haydon-hall, Dr. Clarke opened one of the cottages on his estate as a preaching-house. This place being found insufficient to contain the numbers who resorted to it, preparations were made for building a chapel, which was completed on Saturday, the 2d of March, 1827, and opened by Dr. Clarke himself on the following day. By erecting this building and by forming a Sunday-school in connection with it, Dr. Clarke became a benefactor to the neighbourhood; for in it many received, from him and from the Wesleyan-Methodist preachers of the Windsor circuit, instruction in religion, of which, otherwise, in all probability they had remained destitute.

In June, we find him again engaged in pleading the cause of a newly-erected chapel in Manchester; and, though a collection for the same chapel had just been made in all the chapels of the circuit, on three several days, yet, on the following Sabbath, he got, to the astonishment of

all, £104 16*s.* 6*d.* It may here be remarked, that, on occasions of this kind, he never varied from his usual style of preaching. He deprecated the preaching of what is called a charity sermon, and contented himself always with a closing appeal to the liberality of his audience.

In a letter addressed to one of his sons-in-law, concerning the illness of one of his children, and dated December, 1827, we find the following: — "I well know that it is not an easy thing to bury children; and can never forget the saying of a plain man in Leeds, who, having lost a child, was bewailing his case to a neighbour, who said, 'My dear friend, be thankful that God has taken your child. He will do better for it than you could ever do: he has taken it to himself in mercy.' The poor father only answered, 'Ah! I see it is an eas thing to bury other folk's children.'"

The reader may be supposed to be familiar with the watchnights of the Wesleyan Methodists. Formerly they were held quarterly; but they are now, and for some years have been, confined to new-year's-eve. To these seasons of public worship Dr. Clarke was very much attached; and, up to the year 1828, he had uniformly availed himself of them. But now his health forbade him to venture out in the night air. He watched, however, by himself, as we find from the following extract of a letter addressed to his daughter on the first day of the year 1828: — "I kept watch by myself in the parlour, and was in solemn prayer for you all, when the clock struck twelve, and for some time after. Even to watch by myself I found to be a good thing: I felt that it might be the last watch-night I might ever celebrate. I remained up till the preacher and our people returned from chapel. I had an excellent fire and a good supper for them. I made them sit down, while I served them myself. They were pleased; and thus we were all pleased."

We have purposely omitted the consideration of Dr. Clarke's peculiar opinions concerning the Sonship of Christ, because, in an appendix to this narrative, that question will be found fully treated, as to the history of

the controversy upon it. We may mention, however, that, at this period in Dr. Clarke's history, the doctrine of the *Eternal* Sonship of our Saviour had, by the Wesleyan-Methodist Conference, been erected into a sort of test by which to try the admissibility of candidates for that fraternity. At the same time, too, in violation of all rule and decency, the Conference had sanctioned the introduction of an organ (which is now a common event in Wesleyan-Methodist affairs) into one of the chapels at Leeds, though it was much objected to by many members of the society in that town. To his views on the Sonship question Dr. Clarke adhered through life, though he preserved his consistency at the expense of his feelings, which were often hurt by the insolent conduct of some fierce partisans on the other side. He was also opposed to the use of organs in Wesleyan-Methodist chapels, especially when their introduction was contrary to the wishes of the people assembling in the chapels in which it was proposed to put them. These observations will suffice to explain the following extract from a letter addressed to Mr. Stephen Brunskill, of Orton, Westmoreland, and dated Feb. 20, 1828:—"It is written, 'They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doeth God service.' And it is added, 'These things will they do unto you, because they have not known the Father nor me.' The church of Christ is never much hurt by the persecutions which come from the wicked; but, when the church persecutes the church, then is desolation. The subjects of the introduction of organs into Methodist chapels, and forced subscriptions to inexplicable and unscriptural doctrines, are at present rending the church of Christ, and scattering the flock. Perhaps God will not permit these things to go much farther. He will not, unless he have a great controversy with us as a people. Though these things pain me, yet do they not move me: the foundation still standeth strong. I can no more believe the doctrines about my glorious Redeemer which they inculcate, than I can blaspheme. I see many are forced to subscribe; and I know some who have defiled their consciences by it. I cannot believe the doctrine of

the Eternal Sonship of my glorious Redeemer, which they are now inculcating: I believe it is not warranted by Scripture. As a Commentator, I have written one paragraph to explain the thirty-fifth verse of the first chapter of St. Luke. Twenty, if not forty, pamphlets, letters, &c., have been published, in order to overthrow that one paragraph: yet still it is untouched; and, in the whole succession of writers, this is evident,—that each who follows is satisfied his predecessor has failed to establish his point. This brings out another and another answer, the last being convinced that all who have gone before him have failed. This is the fact; and is it not strange that they have courage to go on? Tragedy, comedy, farce, have all been brought into action to destroy one paragraph; and, though backed by authority, menaces, eloquence, and calumny, they are as stones thrown against the east wind, to prevent it from blowing, the efforts of a man who went to the sea-shore to keep off the tide by his pitch-fork. We may sing; and, though I have a bad voice, I can make a joyful noise to the God of my salvation, in singing,

> Our God is above men, devils, and sin:
> Our Jesus's love the battle shall win."

From a subsequent passage in the same letter, it appears that the writer was then meditating a second visit to Shetland. Before, however, he set out on this expedition, he undertook another into Cornwall, for purposes connected with the Wesleyan Missionary Society. But at Bristol he was taken ill of a rheumatic fever, which confined him to his bed for several weeks, and forced him to commit his engagements in Cornwall to other hands. He retained, nevertheless, the buoyancy of his spirits. "My right hand," he writes to his daughter, "has lost its cunning: I cannot use either it or my arm better than the scratches you see; and even these are made by my left hand pulling along the paper, as the stiffened fingers of my right lie with my poor afflicted arm on a pillow. I am quite a Nazarite, no razor having been on my face for about a fortnight. You know I never liked any man playing with a naked razor about my throat; so that I look like one of the most forlorn of hermits." At the

end of April, however, he was sufficiently recovered to return to Haydon-hall, when he made immediate preparations for going to Shetland. On this occasion, the members of his family repeated their former objections, which they urged with the augmented importunity that a recollection of the fatigues and dangers of the former voyage, and his recent prostration in Bristol, were calculated to inspire. But their arguments were addressed to one who could not listen to the voice of affection when its language was opposed to what he conceived to be his duty; and such the inspection and organization of the Methodist Societies in Shetland he deeply felt to be.

On this occasion, Dr. Clarke was enabled to make a more extensive visitation of the islands than on the former; for Mr. Campion, of Whitby, provided him with a sloop, manned and fitted up for the purpose. Besides the wealthy and benevolent owner, he was accompanied by Messrs. Everett and Loutit, his brethren, and Messrs. Read, of Salford, John Smith, and Theodoret Clarke, his second son. In this visit and with these companions, he made the circumnavigation of the Shetland Isles complete, and preached, or did some other part of his sacred duty, in the following isles and ports:—Lerwick, in the island of Mainland, Bressa, Noss, Whalsea, Burra Voe, South Yell, Uyea Sound, North Yell, Uyea Isle, Balta Sound, Northwick, Isle of Unst, Papa Stour, Vaila, and Foula; then round Fitfiel and Sumburgh heads, back to Lerwick. Wherever he touched, he was hailed as an apostle. "When we came near Sumburgh Head," he observes in his journal, "the light-house hoisted its flag to do us respect. This has also been done by all the sloops belonging to the islands. Our arrival spread everywhere: even the very fishing-boats used to hail us, and ask, 'Have you Dr. Clarke on board?'" The hospitality of the inhabitants was unbounded. All vied in showing kindness to their benefactor and his friends.

On reaching Lerwick, Dr. Clarke was received with the greatest affection and politeness by all classes. His companions chose to rest on board; but he and his son went on shore, "my invariable maxim being," he

observes, " one thousand leagues of water for one inch of dry land."

There was on every hand the greatest eagerness to hear the preaching of the Gospel. While they lay windbound in Uyea Sound, an old man came alongside, with his son's respects, and that, if they would land, he would give them his house to preach in. Mr. Everett went, and had a large congregation; for the people soon heard the tidings, and flocked to the preaching. " See," says Dr. Clarke, " for what we were obliged to put into this sound! The preachers had long sought for a place to preach in here, but could obtain nothing; and now I have no doubt the ark of God has found a place to rest in. There is no place of worship within five or six miles of this place."

While they lay in Balta Sound, several gentlemen came on board with kind invitations to go a-shore and lodge. " From Mr. T. Edmonston," says Dr. Clarke, " I received not only an invitation to make his house my home while I continued in the Sound, but also to preach in it. The latter I most cheerfully embraced, and went on shore. When I entered his dining-room, he said, ' Sir, in laying this large Bible on the table, I casually opened on this place, and laid my finger on this verse: " Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. lx. 1. I said, ' It is a good word,' and immediately took it for my text, and preached on it for an hour and a quarter. There were 150 persons present, who all heard with deep attention. Mr. Edmonston was himself ' amazed to think how a subject could be so treated on so short a notice.' Thus, the last sermon I have preached, has been on the farthest northernmost ground over which Britain's king claims the supremacy; and here is a people prepared for the Lord."

The following day Dr. Clarke and his party went to dine with this gentleman. " By the special wish of the family," observes the former, " I discoursed on the intention of God in the incarnation of his Son, and considered the question, ' Did Jesus die for every man?' I then proved that the benefits of Christ's incarnation must extend to the whole human race; for it was the nature

of man that Christ assumed; and the benefits of what he did and suffered in human nature, must extend to all that ever did, or can, partake of that nature; that, from the infinite dignity of our Lord's nature, there must be an infinite merit in the sufferings which he endured, and the death which he died, for man. Of one flesh are formed all the kindreds that dwell upon the earth:—He became man, in order to make an atonement for man; and, as there is but one nature, so in that one nature he suffered death, the just for the unjust; and, consequently, he tasted death for every man; and through him every human soul may be saved; and thus are left without excuse, if they will not come unto him that they may have life eternal. *Conticuere omnes.* The company heard with deep attention and evident interest my arguments on this subject."

"The poor people," continues Dr. Clarke, "came to me, entreating me to apply to Mr. T. Edmonston, for ground to build a chapel on. I wrote, received on fair conditions a favourable answer to my application; and thus, thank God, I have got ground on which to build a Methodist chapel in the uttermost northern region of the empire of Great Britain."

The wind continuing contrary, he determined on visiting Northwick, about north lat. 61, which is the farthest town or habitation north of the British dominions. "Here," he observes, "I preached on Job xxii. 21, 22: 'Acquaint now thyself with him, and be at peace, that thereby good may come unto thee.' On this line of latitude there was no other sermon preached on this day, between this spot and the North Pole. There was a press of people present: but and ben, parlor, kitchen, and barn, which opened into the latter, were full, and many on the outside. I felt great power in explaining and enforcing the exhortation. I was too much heated to attempt to mount a pony they had brought for that purpose; and, consequently, I returned on foot over the high hills, accompanied by six other people, who had come sixteen miles to hear the preaching. I took them on board to dine; and they are just gone off in our boat to regain the shore, most deeply

affected. At first they began to sigh heavily, then to weep, then to mourn; and then all burst forth into a most distressing lamentation, sorrowing most under the conviction that they would in all probability see our faces no more! This scene was more than I could bear."

"Dropping anchor in the bay of Papa Stour, I sent," says Dr. Clarke, "to announce my preaching at half-past three o'clock, P. M. I went a-shore an hour before the time; and, the men being all on shore, we had the kirk on the island full, at least 300 people. I preached to them with liberty on Mark xi. 24: 'Therefore, what things soever ye desire when you pray, believe that ye receive them, and ye shall have them.' As soon as I had done, I almost literally ran about half a mile to the chapel that we are now erecting in this isle. I found the walls raised to the square, and one of the gables almost completed. I entered, and with solemn prayer devoted it to the service, worship, and glory, of the eternal and ever-blessed Trinity."

It was a favourite object with Dr. Clarke to lay the first stone of a Methodist chapel in the island of Foula, supposed by the ancients to be the farthest land towards the North Pole, the Ultima Thule. On landing, he proceeded rather more than a mile up the east side of the mountain, when he came to the place where it was proposed to erect the chapel. To continue the narrative in his own words:—"We got a spade, and dug away the soil, till we got to a rocky bottom; and, having procured a large stone with a good angle, about eighteen inches square, and six or seven in thickness, and given out three verses of a hymn, I laid the stone, where probably it will remain till the resurrection, with these words:—'In the name of God the Father, God the Son, and God the Holy Ghost, I lay this stone as the foundation of a house intended to be erected here for the preaching of the everlasting Gospel, for the glory of thy name, Almighty God, and the endless salvation of all who may worship in this place!' As soon as I had pronounced these words, I knelt on the spot, and solemnly, in a prayer of three or four minutes, commended the projected chapel to the care and blessing of God."

"I have now," says the Doctor, after having narrat the preceding event, "finished the work, which, by t help of God, I hoped to do, and have been most blessed helped by him, through cold and wet, both by day a night, and much daily bodily fatigue; but, through all, have been sustained in health and strength. *Gloria excelsis Deo!*" He consequently sailed for Whitb The voyage proved tedious. It repeatedly happen that the vessel was found in the morning exactly wh she was the evening before; a circumstance which ga Dr. Clarke occasion wittily to remark, "It seems to the rule of our ship to sleep where she sups." In days she reached Whitby, where the party landed, all good health. The day after their arrival, Dr. Clar consented to preach; but his congregation were far fro pleasing him. "For an hour and a half," he observ "I preached to them from Gal. iv. 4—7. I was hea with the deepest attention; but I noticed that numbe went out directly the sermon was concluded: this I marked on with a gentle reproof. Another irreveren was, to put on their hats even in their pews, and th walk through and out of the chapel. A third thin worse than all, was, the universal chatting to each oth as soon as all was concluded. If the 'fowls of the a do not pick up this seed, it is, I think, impossible th such persons can profit by the word preached. I d not suppose that there was one place in universal M thodism, where such irreverent, reprehensible custon existed. Were I stationed among these people, if could not break these customs, they would break m heart."

It will have been observed, that, on former occasions absence from home, Dr. Clarke was met on his retu by news of family bereavement. On this, however, was otherwise ordered. "God," he observes, on reac ing home, after an absence of six weeks, "has bee better to me than all my fears; for I hear nothing b good news from all branches of my family and friends When he had enjoyed a few weeks' rest in his belove home, his services, as an efficient pleader in the cau of God, were again in request: and, in the mont

of October, 1828, we find him thus exerting himself with his wonted success. At Loughborough, where he opened a new chapel, the sum of £88 was collected; and at Manchester, where he preached on behalf of the Sunday-schools, nearly double that sum—that is, £150, "This," he observes, "was far beyond what was expected; and it cleared off the whole debt." But the time had arrived when these exertions, however successful, and, on that account, desirable, could not be made without serious injury to himself; and one day's labour was often followed by many days' confinement.

Dr. Clarke was one of those men who may be safely suffered to deviate from the ordinary track, in transactions the most serious; because it is known that they have too much sense and discernment to abuse the privilege. He used it often, but always with good effect. One day, as he was performing the funeral obsequies over the remains of the father of one of his sons-in-law, of whom he had previously said, that "out of a million of men, he doubted if ten died in a safer state," when the body had been removed from the chapel, and just as it was about to be put into the vault, he affectionately placed his hand upon the coffin, and with strong emphasis, exclaimed, "Farewell! there lies an affectionate father and an honest man."

In the summer of 1829, Dr. Clarke published a Discourse on the Third Collect for Grace, in the Church service, but intended to circulate it merely among his friends and acquaintance. No sooner, however, did it appear, than some of the Bishops requested that it might be printed in a small pocket size, and thus become the companion of all who "travel by land or by water." This, Dr. Clarke accordingly did, and entitled it, The Traveller's Prayer.

About this time, his mind was much harassed with the pecuniary affairs of the Shetland Mission, which, indeed, in one form or another, continually engaged his attention. His feelings on this subject are strongly exemplified in several of his letters. In one he says, "Do not let me die before Dunrossness, Lunnasting, Sand, &c., chapels, are built. With all my faith for Shetland,

I do not see where money will be got, or how it ca
come, after the green sod covers me. What thousand
of miles have I travelled, and what reams of paper hav
I written over, in behalf of Shetland!" In another, h
declares, "Had I twenty years less of age on my head,
would not write a leaf to entreat any person to go. I woul
go. I would there labour, and there die, if it so pleased m
Divine Master." As the reader has been made awar
he was firmly resolved that no chapel in Shetland shoul
be left in debt; for he had seen too much of the fruit
of chapel-building on the erroneous, if not dishonest
principle of part payment, in Scotland, and elsewhere.
Therefore, as the chapels were fast increasing in number
it became a matter of extreme difficulty to provide th
necessary amount of funds to defray the expenses of thei
erection. In this emergency, Mr. Robert Scott, o
Pensford, near Bristol, whose name was first connected
with the support of the mission, and Miss Elizabeth
Birch, afforded him considerable relief by their munifi
cent donations. But his anxiety was not removed
"Shetland, and its concerns," he remarks, in a lette
written in January, 1830, "are still a heavy burden upo
my spirit. I do not get the help I might receive on thi
head from some who should help. The whole burden i
about my neck; and I have begged till I am ashamed o
asking more from my friends. I cannot swim against th
stream. I must act like Hagar, 'lay the lad under a
bush, and retire to a distance, lest I see the child die.'"

In the autumn of 1829, Dr. Clarke presented a copy
of some volumes of sermons, which he had lately pub-
lished, to the Bishop of London, now Archbishop o
Canterbury, accompanying them with a letter, in which
he described them as sermons which "had been preached
at various times through the now united empire, and the
Norman and Zetland Islands." The material part of this
curious letter we will lay before the reader; premising, that,
while the writer had an undoubted right to call himself a
member of the Church of England, if it so pleased him,
it is to be regretted that he condescended to apologize,
even to a Bishop, for preaching without episcopal ordi-
nation; at the same time that he declared that the great

Head of the church himself had laid upon him the necessity of committing an act of such presumption! Dr. Clarke thus addressed his "right reverend" correspondent:—"I take the liberty of sending these volumes, as a mark of my deep reverence and high respect for your lordship's sacred office, and great personal worth; a reverence and respect which I have long entertained for your lordship, and which have been greatly increased by the late opportunity with which I have been favoured, of having the honour of paying my respects to your lordship at Fulham. The *talis cum sis, &c.*, with which your lordship dismissed me, have done me, indeed, great honour; for your lordship's inflexible attachment to truth and honour, showed me how much I should value the opinion then expressed, though retaining a just sense of my own littleness. I hope that the *omnino* in the remaining part of the quotation, which I told your lordship had been sent in a letter to me by the worthy Archdeacon of Cleveland, neither refers to my creed, nor to my essential membership in the Church; but only in reference to my being destitute of its orders. I am afraid of making too free in mentioning the following anecdote: if so, your lordship's goodness will pardon me:—At an anniversary meeting of the Prayer-book and Homily Society, an excellent clergyman, quoting something that I had written, was pleased to preface it by the remark, 'The worthy Doctor, who, of all the men I know who are not of our church, comes the nearest both in doctrine and friendship to it.' When he had done, I arose; and, after making an apology (which the company were pleased to receive with great tokens of kindness), I took the liberty to observe, 'I was born, so to speak, in the Church, baptized in the Church, brought up in it, confirmed in it by that most apostolic man, Dr. Bagot, then Bishop of Bristol, afterwards of Norwich; have held all my life uninterrupted communion with it, conscientiously believe its doctrines, and have spoken and written in defence of it; and if, after all, I am not allowed to be a member of it, because, through necessity being laid upon me, I preach Jesus and the Resurrection to the perishing multitudes, without those most respectable orders that come from it,

I must strive to be content; and, if you will not let m accompany you to heaven, I will, by the grace of God follow after you, and hang upon your skirts.' This sim ple declaration left few unaffected in a large assembly where there were many of the clergy. Mr. Wilberforce who was sitting beside the chair, rose up with even more than his usual animation, and with 'winged words,' said 'Far from not acknowledging our worthy friend; fa from not acknowledging him as a genuine member of th Church, and of the "church of the first-born whose names are written in heaven,"—far from preventing him to be of the company who are pressing in at the gate o blessedness, — we will not, indeed, let him "follow," h shall not "hang on our skirts," to be as if dragged on wards—we will take him in our arms, we will bear him in our bosom, and, with shouting, carry him into the pre sence of his God and our God!' The worthy clergyman whose speech had given rise to these observations, soon placed himself on the best ground, with, 'Indeed, Dr Clarke, my observation went only to the simple fact o your not being a clergyman of the Established Church. Whatever evil may be in this, I believe your lordship already knows, lies at the door of the *res angusta domi.** *It was neither my fault nor my folly!* Of the Esta blished Church I have never been a secret enemy, nor a silent friend. What I feel towards it, the angels are welcome to ponder; and what I have spoken or written concerning it, and in its favour, I believe I shall never be ever tempted to retract. Being bred up in its bosom, I early drank in its salutary doctrines and spirit. I felt it from my earliest youth, as I felt a most dear relative. While yet dependent on, and most affectionately attached to, her (my natural mother) who furnished me with my first aliment, I felt, from an association which your lordship will at once apprehend, what was implied in Mother Church. Howsoever honourable it may be to a person who was in the wrong, to yield to conviction, and embrace the right, that kind of honour I have

* Alluding to the narrow circumstances of his Father's family, which precluded the possibility of his receiving a University education.

not in reference to the Church. I was never converted to it; I never had anything to unlearn, when, with a heart open to conviction, I read in parallel the New Testament and the Liturgy of the Church. I therefore find, that, after all I have read, studied, and learnt, I am not got beyond my infant's prayer:—'I heartily thank my heavenly Father, that he hath called me into this state of salvation; and pray unto him that he may give me grace to continue in the same to the end of my life.'"

In introducing the following very interesting letter, dated Nov. 12, 1829, and addressed by Dr. Clarke to his daughter, we cannot refrain from expressing our entire approbation of the conduct of the country-people. The practice which they so triumphantly opposed (and, as might have been expected, with the Doctor's approbation), is most unjustifiable and unchristian; and, if chapels cannot be supported by means more legitimate, better would it be that they were not built:—"Sunday morning came, and the weather was pretty fair, and the country people began to come in at an early hour. I was to preach in the old chapel, Halifax, which is much larger than the new one; and the trustees had set collectors at the foot of the gallery stairs to take silver from all who should go thereup. This answered for a short time; but, when John Bull, and his own natural family, came, they began to say, 'We han cummin mony a mile to hear Dr. Clairke, and ye wantin silver fra we? ye shan ha none.' They forthwith turned the boxes to right and left, and the collectors with them; forced all the passes; took the whole chapel by storm, and in a trice filled all the great seats, reserved seats, and preserved seats, and possessed the whole from stem to stern, and that with vast quietness, all things considered. Finding how things went, though I was there half an hour before the time, I immediately got into the pulpit, and, having spoken a few words to order, began my work. Though the press was intense, there was absolute stillness. I preached by the power of God; and some people, I afterwards found, had been blessed exceedingly. When I had finished, and looked over the congregation, though I was thank-

ful such a mass of the poor had had the Gospel preach unto them, yet I felt for the collection. This feeling w not a little increased when I went into the vestry, a saw a basket brought in, containing apparently abo forty pounds' weight of copper, without a shilling, si pence, gold, or paper, among it! However, when th and the collection plates were reckoned, I was surprise and thankful to find, there were four-score and thr pounds sterling!"

In the same letter we have a singular specimen of th esteem in which Dr. Clarke was everywhere held:- "On Saturday, a respectable-looking man was introduce to me, to prefer a singular request; viz., that I woul permit him to make, and present me with, a new suit o clothes! I excused myself, and said I had a completel new suit in London, which I had never worn, an therefore had no need. He was sadly disappointed; an I believe would have been glad, had I been half naked that I might have been obliged to receive his gift. How ever, he has sent a most beautiful great-coat after me t Stockport, which I have this morning tried on, and it fit nobly: such a coat I never had before, either for mate rial or making."

During the severity of the winter of 1829-30, Dr Clarke exerted himself much in behalf of the poor of hi own neighbourhood. With his own hand, he distributed what he could towards the alleviation of the distresses around him. A neighbouring gentleman, well known fo his liberality, hearing of his beneficent exertions, called upon him, and requested that he might be allowed to join so industrious and discriminating an almoner. Then drawing forth his purse, he presented £20 to Dr. Clarke who went immediately to town, to purchase blankets flannel, calico, and other clothing; and, hastening back to Eastcott, spent three whole days in dividing these arti cles among the poor. In this way, seventy families were essentially relieved; and, though exhausted by the work, and often cut to the heart at tales of woe and sights o suffering, he was thankful that he had it thus far in his power to minister to the comfort of his fellow-crea tures.

About the beginning of the year 1830, it was signified to Dr. Clarke that he had been elected an honorary Fellow of the Eclectic Society of London,—an honour, as the secretary informed him, "paid only to those who had rendered themselves eminent in literature, or in the arts and sciences."

At this period, Dr. Clarke was stationed as one of the preachers in the Hinde-street circuit. It was impossible for him to go from Haydon-hall to his appointment, on the morning of the Sabbath. He, therefore, availed himself of the hospitality of his friend, Mr. Hobbs, of Bayswater, to whose house he proceeded on the afternoon of Saturday, remaining there till Monday morning, with the exception of the intermediate hours consumed in attending to his ministerial duties. This circumstance is the more worthy of mention, as, from the following singular but affecting passage in one of his letters, dated Jan. 19, 1830, it appears that Dr. Clarke attributed the improvement of his health in a great measure to the kind attentions of his sabbatic host:—"We are here fast bound in the glittering chains of Bruma,—a considerable depth of snow, and an intense frost; but, through all, I continue to go into London to preach, which costs me a good deal of fatigue, and exposure to various kinds of weather; but I am, thank God! hardier than I have been for many years. To me it is a real wonder, that I should travel many miles in an open gig, or on foot, through the keenest easterly winds, for many miles through the falling snow and the descending rains, and yet not even take cold. I have never once missed my preaching appointments. Such a state of power to resist cold, and disregard storms and fatigue, I possessed when young; but I lost it altogether many years ago in London. I got better at Millbrook, but was generally there laid up in the winter months. I lost all the good I got at Millbrook in the few months I was at wretched Canonbury-square. At Eastcott I received much back again; but my kind friend, Mr. Hobbs, taking me in his gig, for the last two years, to my different places of preaching, in all weathers, has been the means of restoring me to nearly all the firmness of youth! What a mercy that infirmity

has not rendered me, in my old age, a burden to any of my fellow-creatures!"

The attachment of Dr. Clarke to the observances called Watch-nights, particularly as applied to the expiration of the old and the commencement of the new year, has already been noticed. He distinguished the opening of the year 1830 by making several resolutions, each of which is too remarkable to be passed over. The first was to read the Bible more regularly, and to get through it once more before he should die. To this resolution he refers in a letter addressed to a very young female, the daughter of the husband of one of his daughters. The passage may be given as an evidence of his attachment to young persons, as the destined leaders of another age: —"I hope you read your Bible. What think you? After having for more than half a century read the Bible so much, I formed the resolution, on Jan. 1, 1830, to read the Bible through once more, beginning with the first chapter of Genesis, and the first of Matthew, binding myself to read a chapter of each every day. I read the New Testament in Greek, and the Old Testament in English, collating it occasionally with the Hebrew. I bind myself to one chapter in each daily; but I often read more, and have, since the first of last January, read over the five books of Moses and the four Gospels. This I find very profitable. Now, I commend this kind of reading to you; and read so that your mind shall feel the reading, and then the reading will profit you."

His second resolution, referring to matters which require explanation, was as follows:—"To bear the evils and calamities of life with less pain of spirit; if I suffer wrong, to leave it to God to right me; to murmur against no dispensation of his providence; to bear ingratitude and unkindness, as things totally beyond my control, and, consequently, things on account of which I should not distress myself; and, though *friends and confidants should fail*, to depend more on my everlasting Friend, who never can fail, and who, to the *unkindly-treated*, will cause all such things to work together for their good. As to *wicked* men, I must suffer them; for the wicked will deal wickedly. That is their nature;

and, from them, nothing else can be reasonably expected.*"

* A few extracts from other letters written by Dr. Clarke, about this time, may serve to throw some light upon the passage quoted in the text. Under date of January 22, 1830, he writes, "We are not all in London like a threefold cord, well twined together, that it cannot easily be broken. That most unfortunate business in Leeds, has sown the seeds of dissolution in Methodism, that, if God do not destroy them, bid fair to destroy our body. As far as I see, as far as I hear, the confidence of the people in the preachers is every day lessening, and their affection towards them minishing also. Certain people may smile at all this, and boast; but I can do neither. May God give us eyes to see, and ears to hear! He has entrusted us with a glorious work. May he rather take us away, than permit us to spoil it! What should be done, I can scarcely suggest; but something should be done, to allay this ferment. We are losing leaders, local preachers, and men of power and influence; and I assure you, that men of might, wealth, power, and decent connexions, are ten to one rarer among us, than they were forty years ago." Under date of February 6, 1830, he writes, "My mind on the affairs which you mention, is the same as your own. I believe the Leeds affair has sown the seeds of dissolution through every part of our Connexion. We are in a very troubled state in London. I have seen Methodism in its nonage, I have seen it at its perfection; and I am afraid that I see it now in its decline. I am like Hagar—I would withdraw to a distance, even hide myself in the wilderness, before I could consent to witness the death of so promising a progeny." The grand mistake of those who with just cause were dissatisfied with the proceedings of the ruling party in Conference, has been, that they withdrew from the Society. But it is at length perceived, that by this means the Connexion cannot be reformed, and that the only human ground of hope that it will be preserved from that dissolution the seeds of which, as Dr. Clarke says, have been so universally sown, is in the adherence, not the desertion, of those whose intelligence and independence number them among the dissatisfied. But it was not the Leeds case alone that at this period disturbed Dr. Clarke's peace of mind. In the text, we have heard him complain of personal ill-treatment; a complaint which the following extract from one of his letters may serve to explain:—"The eternal-generation men have proceeded to great and unchristian lengths; and the Book Committee, who are ready to publish every thing on that sinful side of the question, absolutely refuse to let any thing, however moderate, appear in reply! I think both God and common sense permit me to renounce connexion with such men." Dr. Clarke, however, resisted this inclination; and, consequently, his influence and his active exertions were saved to the cause of reform, until death deprived the Wesleyan Methodists of his personal assistance, though it could not deprive them of the savour of his name or of his recorded opinions. "It is a fact, universally known," says an evidently well-informed writer, "that for a

At the third resolution, which, however, was not so strictly observed as the former two, those who have read the foregoing pages of this narrative will not be surprised: ---"I have resolved to withdraw as much as possible from the cares and anxieties of public life, having grappled with them as long as the number of my years can well permit; and, in this respect, I have a conscience as clear as a diamond, 'that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have had my conversation among men;' and now I feel, that, with the necessaries and conveniences of life, I can cheerfully take up, in the wilderness, the lodging-place of a way-faring man. I no longer like strange company of any kind: not that I have fallen or would fall out with the world; for, thank God, I feel nothing of the misanthrope: I am ready to spend and be spent for the salvation or good of men."

The closing sentence of the foregoing extract was speedily exemplified; for, shortly after it was written, Dr. Clarke undertook another journey of benevolence to Ireland. It was this which gave rise to a report, extensively circulated by the newspapers, that he designed to spend the remainder of his days in the land of his birth. In allusion to this report, he thus writes to a friend, under date of Feb. 22, 1830:---"Where I shall spend it, I cannot tell; but I know of no place where I should more willingly spend the last of my days, or end my life, than the place where I was born,—educated,—first saw a Methodist preacher,—found the peace of God,—joined the Methodist Society,—became a leader and local preacher,—and from which I was called to be a travelling preacher; and all this took place within a quarter of a square mile."

Previously, however, to the fulfilment of the project to which we have alluded, Dr. Clarke performed one of those preaching tours, which, when performed by him,

great many years the opinions and writings of the Doctor have been made the subject of intemperate and incessant attack, in the pages of the *Wesleyan-Methodist Magazine*; and that his treatment by the Book-room, during the latter period of his life, was such as to determine him never more to take his seat in that Committee."

proved so productive to the various funds of the Wesleyan-Methodist Connexion. Mrs. Clarke was to have met her husband at Uxbridge, as he proceeded on his tour. The horse which drew the vehicle she rode in, taking fright, ran away, much to her danger, though not ultimately to her injury. Dr. Clarke, who was a witness of the accident, was peculiarly affected by his fears for her safety. Even after he was assured that she had received no hurt, he did not for some time recover from his alarm. "I had spoken very little," he writes to one of his daughters, "from the time we left Uxbridge. On attempting to pronounce Blenheim, I found I could not express the last syllable, but another in its place, totally different: I tried it two or three times, but could not succeed. It was the same with other dissyllables; and, besides, there were several other words which I could not at all catch. At last, I found I could not recollect some of my well-known sentences, nor even the best-known verse of a hymn, though I could perfectly recollect the tune. As I found I made the same error in the last syllable of words, I did not attempt to speak any more, lest it should attract the attention of the strangers that were in the coach. When we arrived at Worcester, I endeavoured to describe what I felt to your sister Anna Maria and your brother Joseph, who had come from Bristol to meet us; but they were obliged to supply me with words very often, and guess out my meaning. I felt no affection in my head, no giddiness, no confusion; and my intellect was perfectly clear; but my power to call up words greatly impaired."

Leaving Mrs. Clarke at Worcester, he proceeded to Manchester. Happily, on arriving in that town, he had sufficiently recovered his powers of speech to fulfil his ministerial engagements. Here, and at several neighbouring places, he preached and pleaded with his usual success. His own account of one of the sermons and collections may suffice as a specimen of the whole:—"I was obliged to go from that to Cheetham Hill to dinner, where was a splendid provision, of which I tasted not for fear of fever, having to preach at Salford at night; to which I was driven off so spent, that I could

barely stand or speak. The congregation was overwhelming, the silence of death prevailed; and there was not an eye, apparently, in the place, that had any other object than your poor father's face. I was very weak; but spoke the deepest and highest things concerning God, the human soul, and its redemption, that I have ever uttered. Before the congregation was dismissed, they had reckoned the collection; and a person came in and announced, 'The collection amounts to one hundred and five pounds.' In such times, having suffered much from poverty, and various distresses, such collections, within a mile of each other, and on the same day too, were truly astonishing. I believe, if the people were obliged to fast, they would still give their money, when I beg."

His engagements in England being at an end, Dr. Clarke crossed the channel, in company with Mr. Everett, of Manchester. On arriving at the scene of his early days, he was hospitably entertained by Mr. John Cromie, a humane and benevolent landlord, who not only did not absent himself from his estates, but made it his principal business to promote the comfort of his tenantry, to devise public improvements, and to provide employment for the poor.

At Port Stuart, Dr. Clarke derived much pleasure from visiting those who knew him in his youth, as appears from the following extract from his Journal:—"I went over all this port, visiting in their houses those whom I had known, and with whom I had been in religious fellowship, nearly fifty years ago. I found but few of that time remaining; but many of their descendants. In each house, I spoke particularly on the things of God, and the necessity of preparing for a better world; and in every house I prayed with the family. This was pleasing to all. Several of the old people were in raptures; and some of them, being blind, could not help still thinking, that 'the little boy,' and 'the good little boy,' that was used so long ago to visit and pray with them, was now come again after a lengthened absence. Of my present growth they could not judge, being, from their blindness, unable to discern objects; and

their minds passed over the lapse of fifty years without the least difficulty. The past they immediately connected with the present; and half a century was at once lost. One effect of this was, they forgot their own advance in life; forgot the sorrows and trials of fifty years, and talked with me in the same endearing strain and affectionate manner, in which they were once accustomed to converse with the 'little boy.' 'Oh, my dear, how glad I am that you are come again! how glad I am to hear you once more!' Even the children, hearing their grandfathers and grandmothers talk thus, seemed at once to consider me as some one of the family that had been out on a journey for a long time, but was now returned home; and, to me, how delightful were this morning's visits! What pleasing ideas are awakened in my mind, while visiting these scenes of my boyish days, and passing by the places where I first heard the pure Gospel of the Son of God, and first saw a Methodist preacher; and especially when I entered that field, where, after having passed through a long night of deep mental and spiritual affliction, the peace of God was spoken to my heart, and his love shed abroad in it! I would give almost any thing to buy that field where I found the heavenly treasure; but it is not to be sold! Oh, it almost makes me young again to view these scenes!"

There is another entry under the same date, which shows that the report of his intention to take up his abode in Ireland, was not wholly without foundation :— "I have to-day purchased a house in Port Stuart, *in nomine Eternæ et Individuæ Trinitatis!* From all the circumstances narrated above, the place is dear to me. Here I purpose spending three months in the succeeding summers of my life, if it be spared. May God smile on what I have done, and make it a blessing to myself, and the many among whom it is my intention to proclaim the word of life and salvation!" The intention here expressed was never fulfilled.

On his return to England, Dr. Clarke was laid under one of the penalties of literary distinction, in being besieged by the fair proprietors of albums. One of his contributions to those pretty repositories of pretty things,

contains so affecting a reference to his own experience and prospects, as to deserve a record here :—

THE SEASONS OF ADAM CLARKE'S LIFE.

I have enjoyed the spring of life—
I have endured the toils of its summer—
I have culled the fruits of its autumn—
I am now passing through the rigours of its winter;
And am neither forsaken of God,
Nor abandoned by man.
I see at no great distance the dawn of a new day,
The first of a spring that shall be eternal!
It is advancing to meet me!
I run to embrace it!
Welcome! welcome! eternal spring!
Hallelujah!

When he arrived at Haydon-hall, he had the satisfaction of finding that all his family were well, and that "no evil tidings awaited his return."

It has been seen that Dr. Clarke delighted to evince his attachment to the Church of England. This propensity has not been lost sight of by the apologists for the abuses and corruptions of that unscriptural and inefficient institution, who have seized with avidity on every sentence in which the Doctor betrayed his partiality for its formularies. But charity suggests that such a man as he could not approve of the adulterous connexion between Church and State, of exalting the ministers of Christ to temporal dignities, or of many other evils which result from these. With this caveat, we lay before the reader a letter, in which, at his correspondent's request, Dr. Clarke gave his opinion, on the much-abused, and, as we think, unscriptural rite of Confirmation :—"It is supposed to be a rite by which the moral burden is taken from off the shoulders of the sponsors, and transferred to those shoulders to which it properly belongs. Now, as long as these opinions and feelings relative to it prevail in the minds of all parties, I say, in God's name, let the rite, duly administered, be humbly received; but the subjects of it should be well informed, that, by it, they have not merely performed a duty, and, so far, may have an easy conscience; but, in addition, they have by it taken a strong and perpetual yoke upon their necks, in

their vow 'to renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and that they should keep God's holy will and commandments, and walk in the same all the days of their lives.' Should any person say, 'If all this is comprised in being confirmed, then I will not be confirmed at all,' I answer, you are bound to all this by your profession of Christianity: so that, confirmed or not confirmed, this yoke is about your neck; and, if you break it, or throw it away, it is at the peril of your final destruction. Again, the rite itself is useful to call these things to remembrance; and who knows how much grace may be received during the performance of the ceremony, and especially by having a *holy* man's hands laid on your head, and the blessing and protection of God solemnly invoked on your behalf?" Had we space for such an indulgence, this letter would afford ground for remarks in which we should be obliged to differ from Dr. Clarke; but we must be content to refer the reader to the New Testament, in which, we believe, he will find nothing to countenance this ceremony of the Church.

About this time, Dr. Clarke wrote and published another volume of sermons.

In the month of July, he was again called upon to travel. The place of his destination was Carmarthen, where he was to preside at the District Meeting of the Wesleyan-Methodist preachers. This business proved very laborious, scarcely one-half of the preachers being able to speak English; and thus an interpreter was needed, which took up double time. Dr. Clarke was growing too old to bear the fatigues of so much close application to business; and the work so completely exhausted him, that, when he sat down to table, he usually fell asleep; his stomach refused food, and it became a cross to him even to see it.

Wales and the Welsh gave him satisfaction on the whole. Of the latter he remarks, "They hear the word of life with the utmost attention; but I think the preachers are not strict in their discipline. They make nothing of beginning a quarter, or even half an hour, after the proper service time, and excuse themselves by

saying, 'Oh, it will be time enough; for the people will not be come.' True, because the people know that the preacher will not be there! and this is the reason of all the irregularities in the congregations."

On reaching Liverpool in his return, Dr. Clarke found that his youngest son had arrived to take charge of the church of St. Matthew, in that town. When Mr. Clarke delivered his first sermon to his new hearers, his father was present. "His church," he writes, in relating the circumstance, "was full, and his congregation deeply attentive; and, in one or two parts of his sermon, he opened all the fountains of all heads. Some cried, some wept; and Adam Clarke, in attempting to play the man, was subdued by mother in his eyes: the people looked astounded, and scarcely knew why they were so tragically affected. The whole formed a seal, I trust, on his mission to this place. In the evening, he went again to church, and I to Brunswick. Such a glorious crowd I have hardly ever seen. By the very first sentence I spoke in my discourse, the great Master of assemblies drove the nail of attention, and secured its hold by the rivet of interest. I had all eyes, and, under God, commanded all hearts, for nearly an hour. The almighty, Sovereign, eternal Fountain of love, was every where manifested; and I felt great liberty in publishing the fulness and the freedom of salvation."

It may here be noticed, that Dr. Clarke possessed a considerable talent for conversation, and was exceedingly communicative. The variety of his extensive knowledge appeared still more in his social talk, than in his published works, or pulpit discourses. But, unhappily, little more than the memory of the cheerful and instructive tenour of his remarks and anecdotes has survived him. To his youngest son, however, we owe the preservation of a few fragments of this sort of reminiscences, which, given in that gentleman's words, will afford a specimen of his father's conversational powers. The conversation detailed took place in 1830:—"Turning to his son, who chanced, with one of his daughters, to be at Haydon-hall on a visit, Dr. Clarke said, 'Joseph, did you ever read Archbishop Usher's Life and

Letters?' 'No, father.' 'Well, then, read it at once. That was the first book which ever gave my mind a desire for biblical criticism. It might not have the same effect upon others; but to me it appeared so fraught with the most useful knowledge for a divine, that you cannot too soon go through it.' Then continuing a desultory conversation, he remarked, 'There is one great desideratum in English literature; namely, a good translation of Pliny's Natural History, with proper illustrative notes. It is an Herculean task; and I know no man who could successfully have undertaken it, but Mason Goode. I spoke to him upon the subject; but he said he dreaded it: and now, I fear, the hope of its accomplishment is over; for Mason Goode is no more!' On being asked, 'What think you, Father, of Mr. ———'s Memoirs of ———? was he fully qualified to have written the Life, without any personal acquaintance with the individual?' Dr. Clarke replied, 'I can answer your question thus:—A French gentleman being once asked, "What do you think is the strongest evidence of the truth of Christianity?" answered, "The Four Gospels." "What mean you, Sir: they may rather be considered as the history of it?" "So they are, Sir, also: but from them it is evident that their author did really exist; for no person could have written those accounts of him, but from a personal knowledge, and an intimate converse with his actions and habits. The Evangelists narrate things which, had they not been seen, they would never have thought of; and, throughout the whole Four Gospels, they severally speak of our Lord in such a manner, as to prove to us that they must have been with him, and personally acquainted with all those passages of his life which they detail; or it would have been impossible for them to have detailed them as they have done. They thus bear the strongest evidence to the truth of their own testimony." Apply that remark to the question you asked me; and you have my opinion at once.' Shortly afterwards he said, 'Joseph, after having now laboured with a clear conscience for the space of fifty years, in preaching the salvation of God through Christ, to thousand of souls,

I can say, that is the most successful kind of preaching which exhibits and upholds, in the clearest and strongest light, the Divine perfection and mercy of the infinitely compassionate and holy God, to fallen man;—which represents him to man's otherwise hopeless case, as compassionate as well as just, as slow to anger as quick to mark iniquity. Tell, then, your hearers, not only that the conscience must be sprinkled, but that it was God himself who provided a Lamb! All false religions invariably endow the infinite Being with attributes unfavourable to the present condition of men, and with feelings inimical to their future felicity, and in opposition to their present good. Such descriptions and attributes can never win man's confidence: and, as far as they are used and carried into the Christian ministry, are a broad libel upon the Almighty.' Dr. Clarke then added this playful admonition, in reference to his son's close application, and too great disregard of suitable attention to his health:—'By such means, you will shorten your life; and, under such circumstances, I am not quite sure, lad, of your favourable reception at the gate of heaven: for, if Peter watched there, when you knocked at its portal, he might say, 'Who are you? Why are you here at this time? You were not sent for, and need not have come hither for several years.' And it will be well for you if he does not add, 'Get along with you.'"*

One of the measures of the Wesleyan-Methodist Conference of 1830, which was held in Leeds, consisted in the adoption of resolutions strongly condemnatory of West India slavery, and inviting a general application to Parliament, by petition, for its speedy abolition. In these resolutions, Dr. Clarke, who was an uncompromising abolitionist, heartily joined; and he took a just pride in forwarding an early copy of them to Mr. Wilberforce. That great and good man was much pleased with this decided step towards the object for which he

* An anecdote similar to this has been related of the Doctor himself and a good old woman. In her judgment, he was too studious, too laborious, and too abstemious. She therefore reproved him in the manner described in the text; and, as the story goes, not without effect.

had so long and so successfully laboured. In a letter which he wrote to Dr. Clarke on the occasion, he thus expressed his gratification: — "The 'Resolutions' are truly excellent; and I rejoice to hear that the cause of the poor slaves will be so zealously pleaded for by your numerous congregations. With what insane, as well as wicked bitterness, are those most respectable men, who are devoting themselves as missionaries to the service of God among the poor slaves in Jamaica, persecuted by the legislature of that island! Before I lay down my pen, which a complaint in my eyes permits me to use but very little, compared with the claims on it (but I would not write to you by my amanuensis), let me express my regret that you were from home when Serjeant Pell and I paid our respects at Eastcott. We were received with great courtesy and kindness by Mrs. Clarke, and we saw many interesting objects; but that which we most wished to see was absent. I hope I may be able, some time or other, to pay you another visit. Though personally strangers to each other, it is not merely by your works that you are known to me. I well remember hearing many years ago, from our late excellent friend, Mr. Butterworth, so many particulars of your early life and labours, especially in Cornwall, that I have ever since felt acquainted with you. I am going from home very soon; but, if it please God that we both live till another summer, I hope we may effect a meeting." Whether a meeting between these two eminent philanthropists took place or not, we have no means of deciding.

CHAPTER XII.

It is a happy circumstance, when those whom Providence has entrusted with riches, are disposed to yield to the influence of men who are well qualified to advise them in what manner their wealth may be most wisely and beneficially distributed. This was the case with many of the affluent friends of Dr. Clarke. He was not a rich man; but, had he been such, he could scarcely have enjoyed the pleasures of benevolence in greater perfection than he did. For, such was the confidence in his opinion of many persons endowed amply with the means of doing good, that he had only to signify a wish for the commencement of any charitable enterprise, and the supplies needful for carrying it into effect, were promptly and liberally afforded to him. "God, in his mercy," he observes in one place, "has given me influence: this is every where felt, and strangely opens my way in every place." We have seen that this was the case in relation to the Shetland Mission; and we now proceed to furnish an equally striking illustration.

In the course of his repeated visits to Ireland, Dr. Clarke had not failed to be struck with the moral destitution of his countrymen. His journals contain frequent allusions to the want of Christian education among them. This defect he made the subject of conversation among his friends. One of them, a lady who had contributed largely to the Shetland Mission, at length proposed that he should do something for Ireland also. To this proposal, he promptly replied, "Here am I, send me. On the surface of the world there stands not a man more willing to add Ireland to Shetland, and serve both with all his heart and strength." Many persons, besides the original proponent, were soon found ready to assist him in this benevolent design; and, to

show still more remarkably the extent of his influence and the weight of his character, among them were several with whom he had no personal acquaintance. The sole condition which these excellent persons attached to their offers of pecuniary help was this :—"That he should occupy no district where any school now existed, or where any class of religious people was making any attempt to educate the poor." The object of this restriction was unquestionably good; but, though never violated, it sometimes prevented the establishment of schools in districts, which, if not entirely destitute of the means of instruction, were very scantily and inefficiently provided with them. During the progress of preliminary inquiry, a curious fact was elicited. "From the general persuasion," says Dr. Clarke, "that Protestant districts, however poor and depressed, were better cultivated, both religiously and usefully, than Roman Catholic districts, the former had been chiefly passed by; and thus the neglected and uneducated progeny of wicked Protestants, were nearly as destitute of moral and religious instruction as the children of the wicked Papists." But the rule which he decided on observing was, that of establishing schools in the most needy parts of the country, without reference to the religious creed of the inhabitants; in consequence of which, the plan ultimately embraced Catholic as well as Protestant portions of the population, with portions including both. The northern parts of the province of Ulster were particularly recommended to Dr. Clarke's notice, by those whom he set to make investigations on the spot. It was singular, that one of these gentlemen, Mr. Samuel Harper, Wesleyan-Methodist minister, then of Coleraine, pointed out, as being in great need of instruction, those very places in which, when but a boy, Dr. Clarke used spontaneously to exercise himself in Gospel exhortation. Our former narrative of those laborious efforts, will have left too deep an impression on the reader's mind to need repetition. The prospect of revisiting those dark places with the torch of divine truth, warmed the breast of the now hoary missionary with the ardour of youth. "I sowed the first seed,"

he observes; "and, should I, after three-score years, return to water it, would it not be a singular circumstance? Do not all these things look like a well-planned order in Providence? that the very person, who had first blown a minor trumpet which he could but merely sound, should be spared to return, in better circumstances, with a louder blast; and, bearing more seed, have the high pleasure of beholding that the seed so long ago sown, had neither rotted in the ground, nor been picked up by the fowls of the air! My old soul, in this age of decrepitude, is becoming young again, in the prospect of thus revisiting the land in which I first drew the breath of life and the breath of God?"

There were several districts wholly uncultivated, many miles of ground, covered with inhabitants, being without a school of any description. It became the business of Dr. Clarke to make provision for these neglected parts, which had been overlooked by all those religious societies, whose bounty, during several years, had been extended to Ireland. If, therefore, the majority of those whom he undertook to provide for, were Protestants, it was not because he cared the less for the souls of Catholics, but because it was necessary to repair the serious, though natural, error of his predecessors in the same charitable labour. On comparing the wants of places in different degrees requiring instruction, it appeared that Port Rush, and the neighbourhood, towards which the tide of population had flowed in consequence of the demand for labour, was the most necessitous. For miles there was no school of any kind, nor any sort of instruction; and, consequently, ignorance and vice had almost an uncontroled sway. Here, then, the first school was to be established. This determination being hailed with rapture by the poor inhabitants, Dr. Clarke furnished Mr. Harper with a set of rules and with a supply of money. But a difficulty presented itself. The plan was, to provide the instruction, leaving it to the parents of the children to be instructed, to procure places for the purpose. Such was their destitution, that they could find no place more suitable than a hollow, dug out of a sand-hill. At any time, this would have been a dismal place;

in the coldest month of the year, December, it was impossible to occupy it. In this exigency, a gentleman offered the use of his parlour and an adjoining room, till a proper place could be procured. This offer being accepted, a meeting of parents was called, for the purpose of forming the school, which took place on the first day of January, 1831. Thirty children were then admitted. The subscribers being desirous, that, if possible, the masters of these schools should be Wesleyan-Methodist local preachers, in order that, besides instructing the children, they might spread religious knowledge among the parents, an excellent man, of this class, was engaged in this instance. The children increased daily in number, although the cold was excessive. Out of school hours, the teacher went about among the parents, reading the Scriptures to them, exhorting, and praying with them and for them. Many, who had scarcely ever heard any sort of prayer, now learned themselves to pray. The number of the scholars, only two months after its establishment, had increased so amazingly, that the gentleman's parlour could no longer contain them; and a larger place was accordingly procured. Few of the children could utter a sentence without an oath, or an imprecation; but, in a short time, their language was greatly changed, and decency of appearance and deportment prevailed.

While Dr. Clarke was engaged in the correspondence that issued in the origination of a school at Port Rush, it appears that he was in communication with his friend, Mr. Everett, on other matters. But, so habitual were benevolence and charity to him, that, though unconnected with the object of his letter, he could not refrain from the following reflections. The introduction of them will interrupt the narrative of his labours for the benefit of Ireland; but they are too closely allied to the spirit in which he engaged in those labours, to be considered a digression: —"I have never fallen out with life: I have borne many of its rude blasts, and I have been fostered with many of its finest breezes; and, should I complain against time and the dispensations of Providence, then shame would be to me! Indeed, if God see it right, I

have no objection to live on here to the day of judgment; for, while the earth lasts, there will be something to do by a heart, head, and hand, like mine,—as long as there is something to be learnt, something to be sympathetically felt, and something to be done. I have not lived to or for myself; I am not conscious to myself that I have ever passed one such day. My fellow-creatures were the subjects of my deepest meditations, and the objects of my most earnest attention. God never needed my services. He brought me into the world that I might receive good from him, and do good to my fellows. This is God's object in reference to all human beings, and should be the object of every man in reference to his brother. This is the whole of my practical creed."

"When I sat down to write," he continues, "not one word of what was written is designed. I only intended to write a little on a subject in which you had so kindly interested yourself, in order to render the last days of your aged brother a little more comfortable, by enabling him to continue in a little usefulness to the end; not rusting, but wearing out." Mr. Everett had suggested the preparation of his Commentary for a second edition. Dr. Clarke adopted this hint, and, through his friend, offered the copy-right to Mr. Tegg, for the sum of £2,000. No bargain, however, was concluded till after the Doctor's death, when Mr. Tegg purchased it, together with the remaining stock of the first edition, for two thousand guineas. In the mean time, it had been offered to the Wesleyan-Methodist Book-Committee; but those gentlemen, who so hastily agreed to give £2000 for the literary remains of the late Mr. Richard Watson, did not think it worth their while to secure to the Connexion an improved edition of the most elaborate and enlightened Commentary on the Sacred Text that was ever penned. It has been suggested, that the reputedly heretical character of some few notes in it, was that which made the Book-Committee unwilling to purchase it; but this is not to be credited. Had this been the objection, they surely would not have consented to promote its sale. If it would have been criminal to derive a larger share

of profit from such a publication, it must be equally criminal to derive a smaller. In fact, it is understood that the heirs of Dr. Clarke offered, however unwarrantably, to expunge the portions deemed objectionable, provided that the work should be purchased for the Book-room. Doubtless, the gentlemen of the Book-Committee were of opinion that the publication of a second edition of Dr. Clarke's Commentary on the whole Bible, improved to such a degree as to be more like a new book than an old one revised, would not be so safe or so profitable a speculation as that of the unfinished fragments of Mr. Watson! Mr. Tegg, however, was willing to accept what they had rejected, though they attempted to deter him by intimating that they would not promote its sale; and it is hazarding little to predict, that, when he shall have completed the publication of his elegant work, he will be in a condition to compare the result of his outlay with that of the Book-room in the purchase of Mr. Watson's valuable, but unfinished, manuscripts.

Of the value set by the brethren of Dr. Clarke individually, not in this country only, but in America (where, by the way, prejudice has not begun to work against him), upon his biblical and other literary labours, we may furnish a pleasing instance, without departing from the chronological order of the facts of his life. In the first quarter of the year 1831, he received a letter from Mr. Case, who, till the recent junction of the British and Canadian Conferences, was the general superintendent of the Wesleyan Missions in Upper Canada. The object of that letter was to introduce to his notice, and recommend to his protection, the converted Indian chief, whose Christian name, Peter Jones, it is much more convenient to use, in speaking of him at least, than his native designation, Kahkewāquonāby. This interesting stranger remained in England a year, where he excited much attention by the simple eloquence which distinguished his discourses, and then returned to his own people to publish, with increased light and zeal, the wonderful works of God. But our principal object in referring to Mr. Case's letter, was to cite its introduction

as a proof of the high esteem in which the fruits of Dr. Clarke's judgment and learning are held by all competent and unprejudiced judges:—"Although unknown to you personally," writes this worthy individual, "yet, through the medium of your excellent writings, I have, on my part, contracted a friendship as strong and endearing as is generally produced by social and brotherly intercourse. Through these, many of my doubts have been removed, my faith strengthened, and my understanding guided; yea, my heart has often been made glad in seeing so clearly unfolded, the immeasurable love of God, and the riches of grace, in Christ Jesus. These benefits I have received in common with my younger brethren in the ministry in this Province, and who are now, in the providence and grace of God, in some measure under my care. And I take this opportunity, for myself and for them, to convey to you the gratitude which I know they feel, for the helps you have provided towards the right understanding of the pure Gospel and word of God." Is it not a thousand pities (to indulge in no stronger expression), that systematic attempts should be made to discourage the candid perusal of writings to which a man of experience and piety, like Mr. Case, solemnly attributes the solution of his doubts, the confirmation of his faith, the direction of his understanding, and, above all, the gladdening of his heart?

Not to attempt a statement of the various, and, indeed, unnumbered, excellences which distinguish the Commentary of Dr. Clarke, and justify the high commendations of Mr. Case, let us mention only one; and that, the rather, because it is one to which, in the year 1831, the attention of the author himself was directed by a correspondent who had consulted him. "In the various places in my Comment," he observes, "wherever I found a Scripture that had been twisted by the Universal Restitutionists, I took it out of their hands, and freed it from this abuse. To these observations I need not add any thing else. A more untenable and deceptive tenet has never been promulgated under the sacred name of religion. Were I seriously to attribute two tenets to the Great Deceiver, it would be these:—1st. There is no

devil. 2ndly. The never-dying worm will die, and the unquenchable fire will be quenched. By the first, all circumspection and watchfulness, &c., are precluded; for why watch against an enemy which does not exist? And by the second, all fear of punishment is taken away; and, with it, the justice of God, the sinfulness of sin, and the atonement of Jesus Christ: for, if the fire of hell be only emendatory, the very idea of punishment is destroyed; and, as to the Sacrificial Offering for sin, it is totally unnecessary, because this is proposed to be done by the infernal flame!" Now, supposing that all which envy, sophistry, and prejudice, have urged against the commentator, were the dictate of pure truth, the refutation, by the same writer, in the same work, of that awfully pernicious notion, that the punishment of sinners will be finite, would far more than counterbalance the evil of his supposed mistakes. Nay, were he proved to be wrong, it could be impossible to show that any positive evil would arise from his error. And yet there is reason to believe, that "the eternal-generation men," as he styled those of his brethren who gained an unenviable distinction by their hostility to him, have extended more toleration to persons holding the opinion of universal restitution, than they have to Dr. Clarke himself, and those who have imbibed his sentiments concerning the Sonship of Christ.

But, without intending a digression, we have wandered wide from the subject of the Irish schools, the formation of which engrossed the attention of Dr. Clarke at this period of his life. He was exceedingly desirous of crossing the channel, that he might personally superintend and promote this work; but the boisterous and inclement state of the weather, was an argument by which his friends persuaded him to defer the voyage till the atmosphere should become milder and more settled. In the mean time, he continued his correspondence with Mr. Harper, his lieutenant, and with those who furnished them with the munitions of war, for the extermination of ignorance and vice. It sometimes happens that benevolent persons confine their charities to one favourite object, and seem insensible to the existence of others

which are equally, and may be more, necessitous. ... was not the case with those who made Dr. Clarke almoner of their bounty. Those who were the prin supporters of the Shetland Mission, had long been ral contributors to other charities; and those who subscribers to the Irish schools, had been, and conti to be, the principal supporters of the Shetland Mis The mono-charitans, indeed (if we may coin a word, if it is not an abuse of the term charity to apply it to kind of benevolence which is not universal in its ra are not a numerous race. The more we inquire, more shall we be convinced, that institutions, which for their object the benefit of mankind, whether for ers or fellow-countrymen, and whether their tempor their eternal happiness is the end in view, are kep operation by one and the same class of benefactors- those, in fine, who, being endowed with this wo goods, have been inspired with that "love" which the fulfilling of the law," and which is not a ba sentiment, but an active, ay, an ever-active principl

But April had no sooner heralded the approac spring, than Dr. Clarke hastened to Port Rush. former occasions, when visiting his native country seems to have divided his time between labour and re ation, though the labour uniformly preponderated; on this, we find in his journal none of those entries w evince his taste for antiquities, or the interest he too objects of curiosity and matters of science. His at tion was absorbed in the grand and godlike work emancipating the rising generation of his country from the destructive bonds of ignorance and sin. must have been a soul-entrancing sight, to behold hoary hairs, the sport of winds sweeping across scenes of his earliest efforts in the cause of truth righteousness, while remembering all the way that God had led him since he first promulgated the G pel of his grace. His juvenile discourses, as we h lately seen, were fresh and green in the memories of co-evals; but his last labour, will be remembered by nerations yet unborn, the future inheritors of the frui his toil. His Commentary has not surmounted his b

with a brighter halo, in the eyes of those who can instantly recall it to their view, than his essential advancement of his country's interests. He might have retired from the active scenes of life when he had finished his Commentary, had no other labours been interwoven with his biblical studies, wearing the laurels of a well-earned fame; and, when he had attained the common term of human life, the threescore years and ten, even the word of God itself would have seemed to justify him in closing his public career; but, as if he was conscious of an unfinished work, of an incompleted destiny, as if, indeed, he was beginning his career, instead of continuing the labours of nearly threescore years, we find him, at the name of Ireland, springing up like one touched with a live coal from off the altar; and, after having devoted the meridian of his days to the universal world, consecrating his ripe experience and matured piety to the highest interests of his own country.

On arriving at Port Rush, he was much gratified by the state of the school, which he thus describes:—"I have scarcely ever seen a sight more lovely: though the children are all miserably poor, and only half clothed, yet they are all quite clean, their hair combed, and even their bare feet and legs clean also. They are now brought under teaching and discipline: all learning to read, and improving rapidly. Several were acquiring writing, and casting accounts. The eldest were thirteen and fourteen years of age; but, for the most part, the children were down as low as six or seven years old. Mr. Bollas, the gentleman who gave his parlour and adjoining room to commence the school in, stated, 'that, whereas, on the Sabbaths especially, the children used to be not only a public nuisance, but a public curse, the peaceable people being obliged to drive them off from depredations by whips and sticks; now, their voice was not to be heard in the streets, and order and decorum universally prevailed.' This school has scarcely been established four months." Before Dr. Clarke left Ireland, Lord Mark Kerr, on whose estate the school was formed, promised to give him a piece of ground, that he might build a chapel and a school-house upon it.

From Port Rush Dr. Clarke proceeded to Cashel, in the parish of Mocosquin, where a school had just been formed. "Here," he observes, "were seventy-five children, about equal numbers of boys and girls, and not one pair of shoes among the whole. Though the school is but recently begun, the children are in fine order, and promise exceedingly well: they were from ten to four years of age, average perhaps seven. My visit to this school was wholly unexpected; but I found the greatest order on entering the place, each boy and girl conning its lesson in silence. There were a few boys and girls of ten years of age: the rest varied from that to four; and even these infants were diligently employed on the alphabet and syllables. There are one hundred and eight now on the books. This school is also about half-and-half of males and females, mostly Protestants, there being but from eight to ten the children of Popish parents. The master gave me a good account of the progress of the children, both in moral deportment and learning." Here, as likewise at Port Rush, the labours of the teacher among the parents, as well as the children, had been extraordinarily successful.

Several new schools were formed by Dr. Clarke in person. His account of these proceedings is highly interesting. Croagh was the first place which he visited for this purpose. "It had been published," he observes, "that I was expected there, in order to form a school. When we got within a mile of the place, we saw several squads of children, with their mothers, coming down the hills, and over the moors, from all quarters, in radii, from a mile and a half to two miles, to the school-house, which is little more than half finished. As we could not go into this half-built house, a farmer had prepared a small barn for our accommodation, which was about half a mile off. I set off; and they all filed after me, both the children and their mothers, my companions bringing up the rear. When I got to the place, I addressed the parents out of doors, and laid down the general rules and conditions on which the children were to be admitted. I then, standing at the barn door, admitted them one by one into the place, to the number of

one hundred and thirty-three; introduced the schoolmaster to the general assembly; gave his character and qualifications; specified what sort of teaching the children were to receive; the discipline under which they were to be brought, &c. I then proceeded to bring all the children out of the barn, laying my hands upon their heads, and, praying to God for his blessing upon them all, delivered them again to their parents, to be brought back on the morrow, in order to be registered in the school, classified," &c.

The next school which he formed was in the parish of Billy. "The children," he remarks, "were assembled in the Methodist chapel. Their mothers were on the one side, and the children on the other. Several of the fathers were present; but the most part of them were employed in their agricultural pursuits. It was an affecting sight. The number of children was one hundred and twenty-seven, on none of which was there either shoe or stocking. After praying with them, and giving them my blessing, I resumed my car."

The third school was formed at a place called the Diamond, between Coleraine and Garvagh. "We did not arrive," says Dr. Clarke, describing the event, "till nearly an hour after the appointed time; and then several children and their parents, supposing that we should not come, had returned home. However, about fourscore children remained, most of them accompanied by their mothers; and to them I delivered an address of about half an hour long. We left the master beginning the work of arrangement. I commended them to God, and returned to Coleraine. At this Diamond school there is reason to believe that there will be two hundred children."

The fourth school was formed near Tobercarr. Of the formation of this Dr. Clarke gives a particularly affecting account:—"In the present case, the fathers, as well as the mothers, and many of the surrounding neighbours, accompanied the children. As they could see us on our distant approach, expectation was kept up. I had the schoolmaster with me. He is a decent young man, of good appearance and rather genteel manners,

and well educated for the purpose; for I have not employed one rustic in this business. We proceeded to the house; but I at once perceived it would be of no use to attempt to enter. What could I do? Though the day was fair, yet there was a keen north-east wind. I could not ask God to change its direction, or moderate its influence; but I could ask him to strengthen me to bear it: so I immediately proclaimed an adjournment to the field; took the advantage of a stone fence, behind which there was a thorn hedge, and told the children to come all as close to me as they could. I made the girls take one side, and the boys the other, and the parents and neighbours to form the outer part of the semicircle, enclosing the children; and all facing me. Then, for about fifty minutes, I poured out my heart with what knowledge I had necessary for the subject; and I was listened to with such attention, especially on the part of the children, as I never before witnessed. Not a child took its eye off me the whole of the time I was speaking; and any person, from the appearance of their faces, and the working of their little muscles, and alternate glance, and condensed look of their eyes, would assert that they perfectly understood everything that was said. I gave the teacher a charge before them, relative to the moral education of the children; and the parents and people a charge, relative to that kindness and respect with which they should treat him; during which, poor fellow! he was quite overcome. When I had done, I proceeded to admit the children, the issue of which was one hundred and eight, from five to seventeen years of age, several of the latter, and nearly an equal proportion of both sexes! The sight affected me not a little; and now, while recollecting the scene, my heart affects my eye, and the fountains of my head are broken up."

From observing a want of order and cleanliness in the domestic and other arrangements of the Irish poor, Dr. Clarke resolved to endeavour to establish some female schools under female superintendence; but, as will be seen, he had no opportunity of achieving this benevolent design.

Thus had Dr. Clarke established six schools for the

benefit of his youthful and destitute fellow-countrymen. Four of them were in the county of Antrim, and two in that of Londonderry. But they were all within the limits of the Coleraine (Methodist) circuit, and, consequently, in those very parts in which the founder first exercised his gifts as a preacher. The names of the places where the schools were fixed, are, Diamond, Portrush, Prolisk, Billy, Lyssau, and Cashel. The superintendent preacher of the circuit was also superintendent of the schools; and the masters, as local preachers, were subject to his official authority.

Dr. Clarke suffered much from fatigue, which was increased by the badness of the roads, and the incommodious nature of the jaunting-cars. It is evident, from many portions of his journal, that he had begun to feel the premonitions of bodily decay. In one place, indeed, he observes, "I feel like Samson, slaying more towards my death than I did in my life; and yet I have no presentiment that I am about to go the way of all flesh;" but, only three days later, we find him saying, "I feel that I am in a poor state of health; I have travelled too much, and laboured too hard; and, though my spirit was equal to both, my body has failed in all." And, again, "Being almost worn out with continual travelling and labour, and being in indifferent health, I purpose to spend this day in the sea-breezes; but I feel that one day can advantage me but little. I must have rest; and, in order to this, I must retire from the scene of labour. My youthful days were spent in labour; my manhood in hard and incessant toil; and now my old age is consuming fast away in travail and care; and, where care is unavoidably crowned by anxiety, the taper of life must soon sink in its socket. An active mind will ever say, 'Better wear out than rust out;' but there is a difference between wear out and grind out. The one implies regular, though continual, labour; the other, extra employment and violent exercise. When I look back upon my threescore and ten years, I must say, I find little wearing. All has been grinding with me: strong attrition has acted on every part; and my candle has been lighted at both ends. Under the blessing of God, I have been the

former of my own fortune. I have never been importunate for wealth or favour: I have not been troublesome to any: I have not eaten my bread for nought; nor have I eaten my morsel alone. Often have the necessities of others fallen upon me; and strangely has God supported me under them. The Lord knoweth the way that I take; and, when he hath tried me, I shall come forth as gold. Only speak Thou the word, and thy servant shall live!"

The following begins in the same strain, but ends in a different key:—"Formerly, I could bear much cold in my head; but now a very little affects me. I could ill preach out of doors now, though, the last time I was officially in Ireland, I preached often abroad, and, in one week, not less than four times; but, though my head, through old age, has lost much of its once thick covering, yet I am thankful to God that I am thus far saved from the necessity of submitting to (shall I call it?) the disgrace of ladies and gentlemen, the false covering of human hair, whether plucked from the peaceful dead,—exhumed by the fell resurrection-men,—cropped from the skull of the robber on the high seas, who has been gibbeted for the terror of his country,—shorn from the head of the murderer, lately hanged, and whose body has been delivered to the surgeons,—or clipped, by the field-plunderer, from the heads of the French, Austrians, Hessians, Russians, Turks, and infidels; for, in hair obtained from all such skulls, do the ladies of England and Ireland, as well as the gentlemen of both countries, dress their heads. Do the ladies ever reflect whence their wigs come? When I was a little boy, in the last century, all wore their own hair, of whatever hue; and, to all, that hair was an ornament."

We may judge how unfit an aged man, like Dr. Clarke, was to cope with the difficulties of such an undertaking as that in which he was engaged, from such incidents as the following:—"In some places, the road was nearly impassable; and, as at length the strength both of man and horse began to fail, we were obliged to stop on the open road, without any kind of shelter, to eat some almost stone-hard ship-biscuit and some eggs, that

we had brought with us, boiled as far as the action of fire and water could reach."

In another of these comfortless excursions, he was exposed to danger from an accident, but was mercifully preserved :—" We had strangely broken our lynch-pin; and the wheel flew off: so we were all neatly ejected on the road. The wheel, when clear of the axle, fell against the side of the car. My back came in contact with it, and, by the force, turned the wheel over upon the road. My clothes were, however, more injured than my flesh, though it did not entirely escape."

He likewise suffered from an attack of his old spasmodic complaint, which, however, was of short duration. After spending two months in the labours which we have briefly described, Dr. Clarke returned to Haydon-hall. But he had no sooner arrived, than he found that the jealousy of the Wesleyan Missionary Committee was much, though causelessly, excited. To such an extent had they allowed this ridiculous feeling to mislead them, that they actually passed the following resolution, dated June 8, 1831 :—" It having been stated, that Dr. Clarke has established schools in Ireland, and is making applications for their support to various friends, the Committee cannot but regret, that, as schools in Ireland are carried on under its direction, and may at any time be extended by the increase of its funds, a separate application should be made to our friends for the support of separate Mission schools in that country, without any authority or consultation. They, therefore, request the Conference to consider the case, and advise accordingly."

It appears, however, that the Committee had no cause whatever to complain. Their agent was applied to, to know whether they would establish any other schools at places which were specified, and where the necessity was most pressing; and he answered, that 'they would not; for they had already consigned to the Mission work in Ireland, its fair proportion of what was contributed to the Mission work in general.' Till this declaration was made, Dr. Clarke did not take a single step. Again, he established no separate Mission schools. His

were mere charity-schools, for the support of which, while they lasted, he made himself responsible, the whole six being established in those districts, where, in his youth, he went from village to village, testifying the Gospel of the grace of God. And, so far from going about to make application to 'their friends to support these schools,' he had not gone to one of them. In point of fact, Dr. Clarke had studiously avoided applying to the supporters of the Methodist Missions. Besides, the teachers in Dr. Clarke's schools were not Missionaries, but local preachers, and, as such, subject to the superintendent of that circuit in which they laboured.

This petty jealousy, as Dr. Clarke remarked, "deserved no notice from him." Nevertheless, out of respect to the late Dr. Townley, by whom, as the secretary, the resolution was signed, he addressed to him the following temperate, but severe, rebuke:—"If, before you had so strangely undertaken to direct 'the Conference to advise you' what to do to or with me, for having 'established separate Mission schools in Ireland, and made application to several of our friends for their support,' you had taken any pains to inquire as to the facts you have stated, you would never have formed the resolution you have just sent to me. Your whole foundation is either perfectly false or misconceived; and you would have seen, that, far from having cause of 'regret,' you would have found that you had cause to thank God, that your long-tried, faithful old servant was not yet dead, but was, with a Methodist heart, doing a Methodist work, to God's glory, and the good of those for whom, in your official capacity, you also labour."

On a subsequent occasion, Dr. Clarke evinced his readiness to forgive this injury, but without any compromise. In 1832, he was officially applied to by the President and the Wesleyan Missionary Secretaries, to take a part in the anniversary services of the Society, on which he remarks, in a letter to one of the members of his family, "I wish to do them any kindness in my power, notwithstanding their 'Resolution' about my poor Irish schools; and, though engaged both to Birmingham and Sheffield at that time, I have written to both, to put it off a week

later, in order to meet the wishes of the Committee. As to the opposition to the schools themselves, I saw some persons who, through the fear of man, drew back from their open support of them; and many thought I should have been obliged to give them up: but *who, being such an one as I am, would flee into the temple to save his life? To discomfit Adam Clarke in a work which he knows to be good, and which he feels it to be his duty to perform, is no easy task; to frighten him from it, is still more difficult.*"

During the latter part of June and the former of July, 1831, Dr. Clarke was engaged in preaching various occasional sermons in Yorkshire and Lancashire. The degree in which these engagements affected his health, may be estimated from the following extract of a letter, which he addressed (July 9, 1831) to a lady, who, with the members of her family, proposed to accompany him to Ireland:—"I have finished my work in Yorkshire. To-morrow, by preaching in Rochdale, I shall have finished my work in Lancashire, except for the charity-schools in Liverpool; and to them I go next week, please God. I shall then be free of all engagements; and I fully purpose never to enter into any more, especially of the exotic kind. I have done enough in this extra way; and, at any rate, I intend to do no more. I have long promised myself a blessed out with your family and the good Hobbs; and, if I go in this way, I will not go bound; that is, under obligation to preach here, and there, and yonder, and, as they say on Salisbury Plain, 'over and behither the hill.' When I go out with such responsibilities, I have a continual fear on my spirits, and in my flesh; and it deprives me of all comfort; so that I always return in worse health than I went away. If it please God that I can get out this season, I will go out free, and preach if I can, and when I please. I shall do enough in this way to constitute me the chaplain of the company."

In another letter, observing that frequent preaching was too much for his strength, he says, "As talking, to most people, who have the use of a very fluent tongue, is really no trouble, they think that our preaching is about

the same to us; and, I believe, many think we mi
preach all day; but they do not know, or seem not
think, that we preach for eternity; and that no o
exercise can so exhaust and prostrate both body
mind. For my own part, my length of days tells me
I stand on the verge of eternity. I endeavour to pre
as though that which I now proclaim were to be the
tones of an old herald's voice."

In the month of August, 1831, Dr. Clarke receiv
visit at Haydon-hall, from two gentlemen, belongin
the British Museum, who were employed by Governm
to edit the Bible of Wickliffe. Hearing that he ha
copy of the original, they begged leave to examin
But we will leave the Doctor to relate what pa
especially as his account affords a pleasing specime
his domestic character:—"They thought, I supp
that they should find a few books in a corner, and an
man who had been lucky enough to pick up a Wickli
but, instead of merely this, they found a good libr
and in it, first, the finest and most ancient copy they
yet met with of Wickliffe, though they had been thro
all the Universities; secondly, they saw a collectio
manuscripts, exceeding all they had ever seen in any
vate library; thirdly, and among them the rarest
finest they had seen in any; and, fourthly, manuscri
similar to several in the Museum, but better conditio
and more perfect, and with very remarkable differen
and additions. In short, they expressed both great s
prise and pleasure, and gave broad hints that such a r
and choice collection should, by some means, beco
national property. After showing them many of
curiosities, I thought I would exhibit to them y
mother, as a great curiosity, she having travelled sea a
land, many thousands of miles, with me, for nearly for
five years: so I took them into the dining-room, wh
she sat. They were evidently struck with her appeara
and deportment."

Shortly after this interview, Dr. Clarke set off w
the intention of visiting his schools in Ireland;* h

* On the 21st of September, 1831, Dr. Clarke appears to h
addressed a long and an important letter to the Right Honour

when he arrived at Liverpool, the wreck of the Rothsay Castle, by which more than one hundred passengers

E. G. Stanley, at that time Secretary of State for Ireland. The subject of this communication was the want of education in that country. We have been favoured with the only copy of it known to be in existence, and have much satisfaction in laying the substance of it before our readers, omitting, to avoid repetition, those passages in which Dr. Clarke informs the Right Honourable gentleman of the establishment of his own schools. After a becoming preface, the writer thus proceeds:—

"I feel deeply interested in behalf of the miserable uneducated Irish peasantry; in general, 'worthy of better fate and better faith:' a peasantry on whom no pains taken in this way, will ever be found to be fruitless. It is not my business to enter into any examination of the causes that have led to the present degraded condition of the Irish; but, from an intimate knowledge of the people of Ireland, extended through the long space of more than half a century, I feel confident to affirm, that they who attribute it to a bad or unjust Government, have as little foundation for the assertion, as there is truth or correctness in the details by which they have wished to substantiate their charges.

"Perhaps it is not saying too much, that I think I know Ireland, and the Irish character, as well as most men in England. But, leaving every other topic, I would simply state, that the principal cause of the miseries of Ireland is the uneducated and uncultivated state of the people; nor would I intimate, that 'this evil, the parent of thousands of others, is too deep and too inveterate to be remedied, but at the sacrifice of much time and a heavy expense:' for a proper method, pursued, will prevent the loss of time and of all heavy expenditure.

"The Irish have an aptness to learn, and a thirst for knowledge, that, in the degree in which they possess them, seem almost peculiar to themselves. I have been in many countries; I have had occasion to mix less or more with persons in almost all conditions of life; and I can say, I never found the aptness to learn, and the thirst for knowledge, to be what I might call a national characteristic, but in Ireland. The generation of natural blockheads does not exist in that country; and, were not the above propensities innate, they could not still exist, after having been so long treated with almost universal neglect. These two points properly considered, viz. their aptitude to learn, and their thirst for knowledge, we may see at once, that, by proper management, the labour of educating even the whole nation, cannot be Herculean, nor the expense enormous.

"Much cash, I grant, has been expended, and especially of late, in diffusing education in Ireland; and, no doubt, considerable good has been done. But I am led to think, that there has been generally a want of judgment in the application of the funds, and great defects in the plans of education. I refer to no institution in particular. There has been education without cultivation. It is certainly a great

were lost, and the continuance of the storm, made him resolve to defer the voyage, and to return immediately to Mrs. Clarke, lest she should have heard of the distress-

thing to teach a child, wholly illiterate, to know the alphabet, and to be able to read; and, in reference to Irish children, this is not difficult: but to cultivate the mind is a widely different matter, and is of the greatest importance.

"I am afraid, in the present mode of educating the poor, there is scarcely any well-directed attempt made to cultivate any mental power, the memory excepted; and, in exhibitions, reports, and public examinations, it is represented as a matter of great importance, when a child can be produced, that can say several chapters, perhaps whole books, of the sacred Scriptures, by heart; while, I need not say, he is ignorant of the grand points described in those chapters, or books; for this is not expected. But, while he is left unconscious of the grand ends of education, he is ignorant of his mind, and knows little or nothing of its use. He is not taught how he is to think, and how he is to feel; nor the use of his thinking and feeling, in reference to the government of his conduct through life, so as to reap profit himself, and be pleasing and profitable to others. But all this is supposed to be above the reach of children. My own experience teaches me the contrary. I know it is quite possible to convey mental cultivation to a considerable extent, with what is generally termed education, or teaching children to read and write. I have demonstrated the possibility of teaching a child the elements of geometry, in teaching him the knowledge of his alphabet! In the present day, deep instruction is scarcely aimed at: our plans are now all mechanical, and the education resulting from them is the same. Memory is sufficiently exercised, while mind is neglected and left uncultivated. In consequence, all is outside, all is superficial, and all inefficient."

Here follows the account of Dr. Clarke's Irish schools.

"Domestic life, among the common people, is never likely to be prosperous and happy, unless the female part of society receive some suitable education. The females in Ireland have been most pitifully neglected. Reading, and such like, may be taught in a mixed school; but the education proper for the female peasant, must be given in a girls' school, by a humane and intelligent female. If this be neglected, we begin at the wrong end. Ireland will not be happy,—will not be in any respect what it should be and what it may be, till its female peasantry be educated in a proper way; and, this being for a time done by charity, it will produce a plant, that will be perennial, and not need to be afterwards cultivated by a foreign hand. In general, there is a sad deficiency among the peasantry, in a variety of things essentially necessary to domestic happiness and prosperity. Multitudes have little or no knowledge of order and method, of economy and industry, of frugality and cleanliness, of strict honesty, and the sacred nature and obligations of truth. All these may be successfully taught to children; for God will ever give his blessing, when the proper means are used; and, as

ing accident, and have begun to entertain fears for her husband's safety.

one of the ancients has said, 'Where he teaches, there is no delay in learning.'

"In a word, my great object in these schools is, besides inculcating the fear of God, to teach reading, writing, what may be necessary, in certain cases, in arithmetic; to cultivate the minds of the children, to teach them decent manners, to remove, as far as possible (and much, even in this, is possible), the numerous odds and ends which hang about, encumber, and perplex, the Irish mind; to teach them order and method, cleanliness, industry, punctuality, economy, and honesty; and it is truly astonishing what success I have had already, even in so short a time, by inculcating these things. But, Oh, Sir, we want such schools extended and multiplied. We want female schools. I have hinted already, that, on the proper cultivation of the female peasantry, the prosperity of the community greatly depends. The Irish female, properly instructed, will delight to teach her children, make the best of her circumstances, and the most of those portions of life's necessaries, which Divine Providence may grant; cultivate contentment, and conduct her affairs with prudence and discretion. What a blessing to Ireland would such institutions be! Sir, dull as I am, I could almost be eloquent in pointing out the bright and beneficent results of such plans and exertions. I love Ireland, and feel for its happiness; and I know, from what you have said on the general subject in the House of Commons, that Ireland has a strong hold on the best feelings of your generous nature. I have done what I could: my means are very limited; but I have the confidence of the people in general, perhaps, more than many. I have counsel and experience. I am willing, and, in a good measure, able, to labour. I trust, Sir, you will lend a favourable ear to my representations and suggestions, relative to that miserable people.

> Believe me, youth, for I am versed in cares,
> And bear the load of more than seventy years.

I have shown what may be done, on a well-directed plan, at comparatively small expense; but it is an expense which should be furnished by the nation. I have tried and realised that plan of which I have taken the liberty, Sir, to give you a hasty and imperfect outline. I leave it with you; and may the Author of mind and of mercy direct you into those measures, which, by his continual blessing and influence, shall be productive of glory to him in the highest, of peace and good-will among the people, of safety to his Majesty's Government, and of the endless credit and honour of yourself and family!"

CHAPTER XIII.

As the period for holding the annual Wesleyan-Methodist Conference approached, the members in Hinde-street circuit, in which Dr. Clarke was stationed, wished to retain his ministerial services for a longer time than comported with the regulations on this subject, which prescribe three years as the longest term during which a preacher may remain in the same circuit. Had Dr. Clarke yielded to their kind wishes, he must have become a "supernumerary;" that is, a preacher deemed past the regular labours of the itinerant plan. To this he strongly objected, often expressing his desire, that it might please God that he should "cease at once to work and live." During the sittings of the Stationing Committee, whose office it is to arrange the appointments of the itinerant preachers, subject to the decision of the Conference, the following letter on this subject was written to Dr. Clarke by Mr. George Marsden :—"The friends in the Hinde-street circuit have sent a strong request for you to be put down for their circuit, stating that they have reason to believe that some arrangement may be made, that they may still be favoured with your valuable ministry. Not having any directions from you respecting your wishes, you are at present appointed as supernumerary to that circuit. Please to inform me if you wish it to be altered, or what are your particular wishes on the subject of your appointment." To this communication Dr. Clarke replied, in the following remarkable letter:—"All I ever said to my good friends at Hinde-street, was this :—'Were I to become supernumerary this year, I would not prefer any circuit in London to that in which I am.' I am not clear that I should become a supernumerary this year; but this I must leave with my brethren. I did not go out of my own accord: I dreaded the call;

and I obeyed through much fear and trembling, not daring to refuse, because I felt the hand of God mighty upon me. I knew the case of Jonah, and feared the transactions of Tarshish. I will not, therefore, set myself down; for, though I cannot do full work, yet I can do some. I was a local preacher, when called out: I am not called to degrade, in order to read for a higher title than that which I have; and a Levite past labour becomes a counsellor, but never enters into the ranks of the Nethinim! I had, for some years, thought of finishing where I began, though that circuit is now divided into four or six: or in that circuit where the word of the Lord came first to me, and where I found the salvation of God that bought me! In that circuit I have been endeavouring to raise up circuit schools;---not Mission schools, as has been reported by those who should have known better, but schools in places where no kind of instruction was afforded to the many hundreds of totally neglected, wretched children, who, with their parents, were without the words of salvation;---to help the circuits in those places, and to help the preachers in large districts, where they had not half strength to enter doors sufficiently opened;—and I have prevailed, [through] men full of faith and the Holy Ghost, and who, in their disengaged hours, are put totally under the direction of the superintendent, to be employed when and where he pleases, and who have already been a sovereign blessing to the places where they are teaching little children, and bringing their parents and neighbours to Christ. If no place is open for me here (though I might demand, I will not), I shall rather travel in the keen blasts, over the mountains, hills, and bogs of Derry and Antrim, than set myself down as a supernumerary in any place in Immanuel's land, even in its whole length and breadth, at least for the present year.

"Hitherto, these schools and local preachers have not cost one farthing to any fund or institution among the Methodists; nor ever shall, while I have anything to do with them. I hope, from the kindness, not of 'our friends,' but of my friends, to be able to put something in the hands of the Conference to help these schools,

when my voice can be heard no more on the mountains of Ireland; and, when my plans are ripe, I shall get the Conference to appoint those for trustees in whom they have confidence, and who will be faithful in God's house."

Notwithstanding Dr. Clarke had thus strongly and clearly indicated his wish, and that long before the time for concluding the Stations had arrived, the Conference was advised to exercise the power implied in the words, "but this I must leave with my brethren," by confirming his appointment as supernumerary! At the Conference of 1832, the subject of this appointment was brought under discussion by Mr. Joseph Beaumont. "I was filled," observes that high-minded man, "with the conviction, that it was my duty to go to Liverpool, to discharge what I felt a debt to Dr. Clarke and the Methodist Connexion. Down to the last day of my existence, I must look back upon the motives that prompted me, with the approbation of my mind." From these words it may be inferred, that Mr. Beaumont went to complain that Dr. Clarke's wishes had been disregarded by his brethren. Upon him it was attempted to fix a stigma, by passing a vote of censure against him, for having gone to Conference in an irregular manner; but he so far succeeded in his object, as that a peace-offering was made to the Doctor, which will be noticed in the proper place. This matter, however, has not been satisfactorily cleared up. The subject being alluded to in the *Christian Advocate*, at the time of Dr. Clarke's death, Mr. G. Marsden made an awkward attempt to exculpate himself and the Conference; but his interference, instead of effecting that object, served only to involve him at least more deeply. It appeared, in fact, that he had suppressed the expostulatory letters of Dr. Clarke, which, being addressed to him in his official capacity, were of course intended to be laid before the Conference. As to the charge, that the Doctor was put down as a supernumerary at the Conference of 1831, in opposition to his own remonstrances, Mr. Marsden contented himself with stating,* that, "when a letter was

* In the *Christian Advocate* of September 3, 1832.

sent to the Doctor, on the subject of his appointment, he evidently left it to the Conference to determine, saying, in his reply, 'I am not clear that I should become a supernumerary this year; but this I must leave with my brethren.'" The whole case is before the reader, who may decide for himself; but it seems very extraordinary, that, after Mr. Marsden had requested Dr. Clarke "to inform him if he wished it [his appointment as supernumerary] to be altered, and what were his particular wishes on the subject," he should have carefully concealed from view all those passages of the letter (and, as we have seen, they form the substance of it) in which the Doctor so decidedly expressed his aversion to be laid aside, and should have singled out, as a reason for the decision of the Conference, a solitary sentence, in which, far from expressing any wish of his own, he, not unnaturally, recognised the authority of that assembly.

Though Dr. Clarke felt that he had been wounded in the house of his friend, yet he submitted to the treatment with no common forbearance, as a letter to Mr. Lewis sufficiently evinces:—"I feel that I have been ill-used in that work which God called me to, and which Mr. Wesley, with his own hands, confirmed me in, by their setting me down for a supernumerary against remonstrances made to the President himself, Mr. G. Marsden. When I found how it was, without opening the paper containing the usual annuity given to the superannuated preachers, on their becoming such, *I returned it immediately, and told Mr. Stanley not to enter my name on the next preachers' plan.* Though, therefore, I conceive I have no appointment (indeed, a supernumerary properly has none), I go preaching about wherever they call me to work for their charities. You see, therefore, that, though I am hurt, I have not taken that offence which causes me to stumble. My time is nearly done. I have worked hard, borne many privations, and suffered much hardship, for more than half a century, and was still willing to work; and, as I could still work with the same energy and effect (for God continued to own my word), it was not well to throw me thus far beyond the working pale! God is righteous, and my soul bows before him!"

As Dr. Clarke here intimates, he now rarely preached any other than "occasional sermons;" and, in the vestry, after service, he generally encountered some deputation or other, from a chapel in distress, or some school, or other charity, pleading for a sermon from him to assist its funds. He would sometimes remark, "I am really tired and ashamed of this constant system of begging: it taxes heavily many of my friends, who will follow me from chapel to chapel; and I have now rarely the opportunity of preaching the word of life, free, without the perpetual horse-leech cry, 'Give! give!'" And it must be confessed that collections are sufficiently frequent.

During this and preceding years, Dr. Clarke appears to have occupied himself, at intervals, in preparing an improved edition of his Lives of the Wesley Family. Concerning this, he thus writes to one of his female friends, who had supplied him with some of the materials:—"When I had interleaved the printed Memoir with large quarto paper, in three volumes, and filled up every page with new matter, I offered it to the Book-Committee to be sent to press as soon as they pleased, and, indeed, was surprised, after several weeks' delay, to receive, officially, the *sine-die* adjournment of the business." It is to be hoped, that, notwithstanding the strange conduct of the Book-Committee, this valuable work will yet be given to the public.

Dr. Clarke having been called to attend the death-bed of his friend and bookseller, Mr. William Baynes, which occurred in January, 1832, the coach in which he returned to Haydon-hall was overturned. "Three persons," he relates, "were on the top of me. I was only bruised a little on my right shoulder; but sadly trampled on while I lay in the coach, and then had to stand about an hour in the rain from above and the mud below, before I could get away. I then took my bag, and walked over the hill to Harrow, knocked at a house, but was refused admittance, though I gave my name. This horrible burkeing business makes every one afraid of being murdered. I proceeded on foot to Pinner; and, when I got there, I was so poorly, that the people of the

inn treated me with much kindness; and the master yoked his gig, put me in, and himself drove me home."

But the next day he was again called to the house of mourning by Mr. Robert Scott, of Pensford, near Bristol, who wished to see him before he died. Dr. Clarke immediately obeyed the call. "Yesterday," he wrote to a friend, after he had been several days in attendance, "he [Mr. Scott] did the last act, I think, of life. He had been accustomed to give his £100 at two instalments, and, generally, when he came to town to receive his dividends. He recollected that one was just now due, but doubted whether he should be able to sign the cheque. He said, 'I want to give Dr. Clarke my last cheque, for the great work of God in Shetland.' Mrs. Scott immediately filled up the body of the cheque for £50; so that he had nothing to do but sign it. Many times did he attempt this; but his right hand had lost its cunning. I wished him to cease his efforts. He would not: he got his pen on the paper, and made something like his name, but in the wrong place: he saw it, and said, 'I must write another.' Mrs. Scott filled another cheque, and he began anew; and I am satisfied he was a whole hour in his attempt to sign this. At last, he made something like 'Robert Scott,' which was barely legible. When he found he had succeeded, he spoke, as well as he could, these remarkable words:—'Here, Dr. Clarke, here is my last act; and this is for the work of God in Shetland. I send it to heaven for acceptance; and the inhabitants will see, from the writing, that I shall be soon after.'" At the close of another letter on the same subject, Dr. Clarke observes, "I am learning several lessons of wisdom; and, among the rest, I am learning from him before me how to die."

Of the death of Mr. Scott, Dr. Clarke gave the following account in a letter to his wife:—"At half-past ten this evening, Mr. Scott changed mortality for life. Such a death I never witnessed. We had prayed to God to give him an easy passage; and we did not pray in vain: for he had one of the most placid and easiest I have ever heard of or seen. His wife, and several of the relatives, and myself, were kneeling around his bed. I

offered the departing prayer; and, after it, had time to rise from my knees, go to him, lay my hand his head, and pronounce the blessing of Aaron on Israelites, 'The Lord bless thee and keep thee: the make his face shine upon thee, and be gracious thee: the Lord lift up his countenance upon thee, give thee peace,' when his last breath went forth! T in the eighty-fifth year of his age, died this undevi friend of Shetland. I would not have missed this for a great deal!* I seem to have come hither in ord learn to die."

When Dr. Clarke had committed the remains o venerable friend to the tomb, but before he left Pens he addressed a congratulatory letter to the Duk Sussex, on the anniversary of his Royal Highness's b day. After a complimentary introduction, the w expresses the following just and noble sentiment "In the eventful year which is now closed, the voi your Royal Highness has been lifted up in its nati well as in its well-cultivated, energetic eloquence, t commend, vindicate, and support the soundest and beneficent measures for the safety and welfare of the s Your Royal Highness has the happiness to see that exertions have not been in vain, and that you flouri a better world than that into which you were born; others witness, that your Royal Highness's share in moting this general amelioration, is as large as you ertions have been marked, indefatigable, and deci On the last anniversary of your Royal Highness's b day, I was led to augur, from the signs of the ti that the period was fast approaching, in which wisdom and experience of your Royal Highness mu called forth to assist the counsels and deliberatio the state; as mighty efforts would be necessary to

* Mr. Scott left £3,000 to the Shetland Mission in the thre half per cents., besides the following beneficences to other charit £1000 General Wesleyan Missions. £1000 Preachers' Ann Fund. £1000 British and Foreign Bible Society. £300 Nav Military Bible Society. £200 Stranger's Friend Society in Lo £200 Baptist Missions. £200 Stranger's Friend Society in £200 Hibernian Missionary Society. £200 Moravian Missi Society. £100 Tract Society, Bath. £100 Tract Society, Bri

rect a system of corruption, which, though even superannuated, was still potent and influential. The time has arrived, the mighty struggle has commenced: all the outworks of corruption and death have been carried; and the battle is turned to the gate. May the last and most ruinous blow be dealt by the arm of your Royal Highness! I have lived to see many political changes in this country in the last half-century, and almost all for the worse; but a brighter day seems now to dawn. Your Royal Highness has long swam against the stream of political malversation, and, for a time, apparently *studio inani;* but now you stem the torrent, and gain upon the flood. Old as I am, I hope to live long enough to see the mighty regeneration commence its career of general blessedness; and your Royal Highness pre-eminently associated with the sovereign of the empire, and king of the people, in the administration of the justice, mercy, and benevolence, of the state; that the people may praise God for the king, and laud him for the prince; that the throne may for ever be established in righteousness, and your august person in health and happiness, joying, and beholding the order and general welfare."

On his return to Haydon-hall, he found awaiting his arrival a letter addressed to him, and signed by order and in behalf of the Board of Managers of the Missionary Society of the Methodist Episcopal Church of New York, dated Dec. 23, 1831. Its object was to invite him to go over to America, to assist them in their Missionary labours, and in their church assembly. Circumstances prevented him from accepting the invitation; but he expressed his good wishes for that rising state, and his thanks for the honour conferred upon him, in a letter to those gentlemen whose names were subscribed to the invitation. After stating the reasons why he could not accept the invitation, and expressing his regret on that account, he proceeds thus:—"Yet I am far from supposing that there may not be a providential interference in the way. I am an old man, having gone beyond three-score years and ten, and, consequently, not able to

perform the labour of youth. You would
expect me to preach much; and this I coul
My help, therefore, must have been very limited;
many cases, this would have been very unsatisf
the good people of the United States. This d
I grant, might have been supplied by an able
who might have been inclined to accompany
even this would not have satisfied the eye or t
curiosity. As far as I can discern, you are c
tators of the original Methodists; therefore,
prospered as we have prospered. There is no d
imminent, both to yourselves and to us, as d
from our original simplicity in spirit, in manner
our mode of worship. As the world is co
changing around us, *we are liable to be affected*
changes. We think, in many cases, that we ma
well-intentioned men better, and be more useful
by permitting many of the more innocent form
world to enter into the church. Wherever we h
so, we have infallibly lost ground in the depth
religion, and in its spirituality and unction.
say to all, keep your doctrines and your discipl
only in your church-books, and in your society ru
preach the former without refining upon them—
the latter without bending it to circumstances, or
ing its vigour by frivolous exceptions and part
As I believe your nation to be destined to be the m
and happiest nation on the globe, so I believe th
church is likely to become the most extensive ar
in the universe. As a church, abide in the A
doctrine and fellowship." He concludes with the
ing excellent advice:—"As a nation, be firmly
entertain no petty differences;—*totally abolish th*
trade;—abhor all offensive wars;—never provok
the puniest state;—and never strike the first
Encourage agriculture and friendly traffic. C
the sciences and arts;—let learning have its
place, space, and adequate share of esteem and hon
if possible, live in peace with all nations;—retai
holyz eal for God's cause and your country's weal

that you may ever retain your liberty, *avoid, as its bane and ruin, a national debt.*"

The following letter, detailing a visit paid by Dr. Clarke to his Royal Highness the Duke of Sussex, is highly interesting, and characteristic of the writer. It is dated "Before day," Feb. 13, 1832, and addressed to his youngest daughter:—"The post of the morning you left us, brought me the card of his Royal Highness the Duke of Sussex, to attend his levee or conversazione on Saturday evening, at nine o'clock. I set off by the coach on Saturday morning, and spent all the day at Bayswater. I was the forty-first in the arrivals: a number of officers were telegraphs, and the names flew, by them, to his Royal Highness's ear. I entered the large room, where, at the threshold, the Duke stood, who seized my hand, and said 'how glad he was to see me.' The arrivals became very quick; and, for some minutes, his time was occupied by receptions. I stood not far from the entrance, speaking to Professor Lee and some others. The Duke came again to me, and said, 'Dr. Clarke, do you know the Archbishop of Canterbury?' 'No, Sir.' 'Come with me, and I will introduce you to him.' He took me by the arm, and led me through the crowd. We came to the Archbishop. The Duke said, 'Here, my Lord, I have the pleasure of introducing to your Grace, my friend Dr. Adam Clarke.' I bowed, so did his Grace, and immediately held out his hand. He said, 'Dr. Clarke, I am glad to see you. I know you well by character, and have often received instruction from your writings.' You know that he was one of the Commissioners on the Public Records; and, to my papers read before those Commissioners, he undoubtedly alluded. That over, the Duke took me through the crowd, and introduced me to the Bishop of Chichester, who talked with me for a quarter of an hour, till up came the Bishop of London, who shook my hand, inquired after my health, and asked after your brother Joseph. Before he came up, I had been extolling the exertions of the Bishop of London to his Lordship of Chichester; who, addressing the Bishop of London, said, 'Ah, my Lord, Dr. Clarke and I were talking of you before you came up; but I will

not tell your Lordship what Dr. Clarke said o
Soon after, the Duke took hold of my arm, and
to introduce me to some of the foreign ministers,
chief functionaries, learned foreigners, &c. &c.
a great many to's and fro's, the Duke, address
with great affection, said, (scores being all arou
'Dr. Clarke, I am very glad to see you.' His
Highness told me that Ram mohun Row, would
this night, and he would introduce me to him. I
and then it was about twenty minutes after ten
was determined not to stay late. I therefore slip
and met Ram mohun Row as I came down the
but I passed on to look for my gig. When I ca
the ante-room for my hat, one of the gentlemen i
ing came from upstairs,—'Sir, the Duke ha
calling for you.' I said, 'I am just setting off
said, 'The Duke has been calling twice for you.'
upstairs, my hat in my hand and my coloured h
chief about my neck, and entered the large saloo
Duke spied me in a moment, caught me by the
led me to Ram mohun Row, and introduced m
soon as this was over, I slipped out; and, away we
father, from a place where he had received the
honour."

On the 24th of March, 1832, in compliance w
engagement of long standing, he preached in th
road chapel, on behalf of the Royal Humane S
This fact has already been mentioned. His te
John v. 25. In the course of his sermon, he was
compare the state of public morals at that tim
what it had been in former years; and he gave t
lowing, as his own deliberate testimony on this subj
"Few in this chapel have lived so long as the pr
who now addresses you. Few here know the nat
well as your preacher. He has been travelling
now for more than half a century, among all state
among all conditions of men, from some of the h
places in the earth to some of the lowest dwelli
men; and he now says—grey hairs have a right to
when associated with much opportunity of observ
there is such a change in the country, as, even

time when his mind was expanded with the greatest expectations of the manifestations of God's glory in the conversion of men, he never anticipated. I speak it without offence: there is a wonderful regeneration in the minds of men, throughout the whole of this land: and I know it is not confined to the whole of this land."

During the month of April, and the early part of May, in this year, Dr. Clarke's ministerial services were in great request among his brethren, both in the metropolis and in the country. Even those who, at other times, treated him with contumely, were fain to secure his help whenever the financial resources of the Connexion were to be replenished. But it seems never to have occurred to them, that he was growing old and infirm, and that, consequently, he could not, without injury, exert himself as in former years. Accordingly, without waiting for his approbation, the Wesleyan authorities in Sheffield had placarded him to preach at Carver-street in the morning, and at Norfolk-street in the evening, and the next day for the Missionary meeting, although it was generally known that he had long since ceased to preach more than once in one day. "I positively protested," he observes, "against this arrangement, when I heard of it. The preachers begged and entreated, and at last went off in despair, saying, they 'should be ruined.' Faint and weary, I wanted to get to bed. When at supper, in came a *posse* deputation, begging me, if I could not preach in the evening, to preach at Norfolk-street, after I should have finished at Carver-street. I treated them civilly; and, after they had worried me for half an hour, they went away. Then there was a hue-and-cry, many blaming the managers for their precipitancy, others deploring the state of the case. I went up to bed, and said, in a kind of anguish within myself, 'Let me die with the Philistines.' I told my design this morning: it flew like fire. Carver-street was packed before ten o'clock. I preached on Heb. x. 5—10, and God was present. At about two o'clock, I was in Norfolk-street. Oh, what a crowd! I understand many went straight off from Carver-street to be in time to secure a place in Norfolk-street. I took Rom.

v. 1, 2. It was a time of spirit and of power. The
are delighted, and say nothing like this was ever
seen in Sheffield."

While he was engaged in writing the letter, of
the preceding quotation forms a part, he recei
communication from the Wesleyan Mission-hou
London, detailing the unhappy news of demolished
pels, just received from Jamaica. Forgetting a
grievances, in his solicitude for the welfare of othe
exclaimed, "I see there is a flame kindled in our
ritance; and I feel that I am needed. The te
which Mr. James speaks of my services, as he
them, are affecting. *I shall pocket and seal up a*
causes of complaint; join myself even to the f
hope, at the front of the storming party, and mou
breach for the God of armies in the defence
people!" Of these generous relentings, this easin
be entreated, a most disingenuous use has been
They have been used to encourage the belief, tha
Clarke never complained of his brethren, and that
who represent him as having been the subject of u
therly treatment, do that for which there is no
dation.

Having literally "worked his way" to Liverpoo
was preparing to visit his Irish schools, which, as w
the Shetland Mission, were continually in his thou
when he was arrested by an attack of the spasm
disorder which usually admonished him that he ha
duly exerted himself. Having recovered from thi
vere, though short-lived, seizure, he sailed for Ire
The voyage was rendered unpleasant to him by the
solute conversation of several of the passengers.
after he reached his friend Harper's house, at Dc
hadee, he was laid up with rheumatism or gout
doctor himself being puzzled to decide). This
plaint, which had its seat in the foot, prevented
for some time, from visiting the schools. Wher
partially recovered, he proceeded to Coleraine, preac
at Belfast by the way; but, as soon as he had se
his school accounts, he suffered a relapse, and was
laid up. The intelligence of these facts alarmin

family, Mr. Theodoret Clarke, his second son, set out to join him, and bring him home; but, in the neighbourhood of Leamington, the coach upon which he rode was overturned, and he so much injured by the fall as to be prevented from proceeding. Dr. Clarke, in the mean time, recovered so far as to be able to visit Port-Rush, where he had the satisfaction of seeing the progress of the chapel and school-room, for which he had formerly obtained ground from Lord Mark Kerr.

In the course of his journal of this visit, we meet with the following opinion on a subject, now much canvassed, namely, the introduction of poor laws into Ireland:—"The moral poor of Ireland are not vitiated by a poor-house education, but feel that spirit of independence which renders them superior to the servile spirit of those who are taught to live on begging, or on legal and systematic charity. This has been the case with England, by the operation of the poor-laws. The noble and independent spirit of the yeomanry is degraded, and nearly extinct; and, when Ireland gets the poor laws with which it is now threatened, the present rising sun of its prosperity will sink below the horizon, to rise no more for ever." The question is, could not a system of poor laws be introduced, which should be free, and kept free, from those abuses which have made the English system a millstone round the nation's neck?

It has been thought that manufactures tended to produce crime. Dr. Clarke reasoned differently on this subject:—"For want of manufactures," he observes, in a letter to Mrs. Clarke, dated Coleraine, June 15, 1832, "the streets and the country are full of boys and girls, from nine or ten to fourteen or fifteen years of age, only half-clothed, having nothing to do, and not desiring to do any thing. Manufactures are a blessing, independently of the means, the support of life, which they produce. The discipline and order which they introduce, are unnoticed restraints on immorality and vice; and oh! 'order is heaven's first law.' You cannot conceive how ruinous the want appears in all things to which its influence reaches. I think how much I owe to it. Had it not been for this, I should have read

little, and written less. Time would have hung heavily on me; and yet I should not have had enough of it for any purpose of life." He was a living commentary on his own principles; for the love of order was his ruling passion.

On the 16th of June, he received intelligence of the accident that prevented his son from reaching Ireland; but, by some neglect, the extent of the injury sustained was not mentioned. The uncertainty in which the omission left him, agitated his mind, as may be perceived from the following entry in his journal:—"Alas! alas! and I do not know the extent of this evil; but, unfit as I am to undertake this journey and voyage, I will set off for Belfast, and take the first vessel there for England. Oh, may God, in his mercy, interpose in this behalf! Spare the life of my son! and give me strength for the journey and voyage before me! Oh, what a providence is this! May God work in his mercy, and silence any irregular feelings or complaints in my soul! Show me, show me, O God, the way that I should take! Oh! let me not be laid up again, either by sea or by land!" Accordingly, he hastened his departure, and arrived at his friend Mr. Forshaw's, near Liverpool, on the 22nd of June. Here the complaint in his foot returned with new force, and, for several days, prevented him from stirring. While here, he was visited by Mr. Jabez Bunting, who, he states, "wished to persuade me to stop for the approaching Conference: and, indeed, in reference to the Shetland Islands, it may be necessary, as I can get the promise of no preacher to go over, and four are wanted. We had a good deal of conversation respecting the uneducated state of Ireland. We were decidedly against the Government plan of leaving the Bible out of the schools, which is proposed merely to please the Roman Catholics: to it in no form shall I ever agree: there shall be the whole Bible in all the schools in which I am concerned. I believe Government are sincere; but they are greatly deceived." This is a question on which good men of various sects have differed among themselves; and on which, more wonderful by far, the editor of the *Wesleyan-Methodist Magazine* ventured to differ from Mr. Jabez Bunting!

Dr. Clarke was too solicitous to see the various members of his family, particularly his second son, to yield to Mr. Bunting's wish; and, accordingly, as soon as he was able, he proceeded to his own home. "Thus," he observes, in recording his arrival, "terminates a journey remarkable for affliction, disappointment, and suffering. My soul, hast thou learned any good lesson? Yes. What is it? It is this: that I have now such evidences of old age as I never had before; yet I believe my understanding is as clear, and my judgment as sound, as ever! But, during my late detention and sufferings, have I repined against God or his providence? No; I was only disappointed, and I endured the mortification without a murmur. The cholera was before me, behind me, round about me; but I was preserved from all dread. I trusted in the sacrificial death of Jesus. No trust is higher; and none lower can answer the end: therefore, I was not divided between two opinions nor two creeds! I feel a simple heart: and the prayers of my childhood are yet precious to me; and the simple hymns which I sang when a child, I sing now with unction and delight." But, though Dr. Clarke was prevented from personally inspecting his schools, he received from the respective masters a satisfactory report of their state and progress. With most of them, Sunday schools were connected; and several branches of learning were taught in all of them. The whole number of children under instruction was six hundred and sixty-six. In all, the Sacred Writings, Bible and Testament, were fully introduced; nor had the Catholics made the slightest objection: but no catechism was taught in the schools, the Conference Catechism being learnt at home with the consent of the parents, both Protestants and Roman Catholics.*

* It may be here observed, that, after the death of Dr. Clarke, his Family and Executors deemed it proper to make an offer of transferring these schools, with their funds, to the Missionary Committee, believing that this arrangement would more permanently and fully secure their being carried on agreeably to the plan adopted by Dr. Clarke himself. To this proposal, the Missionary Committee willingly acceded. They have since been visited by Mr. Elijah Hoole, whose report of their state was highly encouraging.

The alteration in Dr. Clarke's appearance w
marked with deep solicitude by the members of
mily; and he himself was sensible of physical p
tion. To one of his daughters, he said, "See h
strong man has bowed himself; for strong he wa
it is God who has brought down, and he can ra
He still owns the word which I preach. He stil
tinues my influence among the people; and hen
plain he has yet other work for me to do. I have
fallen out with life; but I have often fallen out wi
self, because I have not spent it better. To remed
I should be glad, with my present knowledge a
perience, to live life over again. I do not admi
thought that

> 'Life does little more supply
> Than just to look about us and to die.'

This sentiment, practically regarded, would be the
of the sluggard and the coward. No, there is
much to be done, much to be learnt, and much
suffered: we should live, in time, in reference to et
This I know, God's mercy has had a great deal to
bring us thus far. It will have more to do to bring
the verge of the eternal world; and it will have m
all to do to bring us to glory!" On his daugh
marking, "Father, I wish you would again prea
you did some years ago at the City-road, on the s
of the vision of Nebuchadnezzar, as interpreted by I
i 31—35:" Dr. Clarke replied, "I have not e
note of that sermon; but I well remember preachi
She asked, "How it was possible for him to get thr
such a sermon, without the slightest note for date
riods of empires, or for their geographic situation?"
replied, "I had the whole before me as clear as the
day. I felt as if I was standing *on* the world, not
It was all spread before the eye of my mind: I saw
and therefore I could describe it all." On its being
joined, "Then I should imagine, father, by the p
of your description, that you saw also 'the stone cu
without hands,'" he answered with energy, "Y
felt, while I was dwelling on the power of God, an

his mercy as revealed in Christ for the salvation of man, as if I was taking hold of the pillars of eternity; and on them I hung the truth of God, which never can be shaken, and his mercy, which it declared, and which can never know an end." Those who heard the discourse alluded to, will remember the uncommon power and energy of spirit and mind which it displayed. It occupied nearly two hours in the delivery; and, during the whole time, his energy remained unabated.

Discoursing generally, Dr. Clarke remarked:—"God requires us to do justly. This, as it refers to affairs of business, means, give proper weight: that is, let your balance be perfectly even: do not give too much, or you are unjust to yourself; nor the least too little, or you are unjust to your neighbour. As to liberality in business, there is no such thing required."

On the same occasion, addressing Mrs. Clarke, he said, "I think I shall be obliged to go to Liverpool to the Conference." To this she objected, saying, "While you had the power, you know I never selfishly withheld you; but, in your present state of health, indeed you must not leave home." To this affectionate expostulation, Dr. Clarke answered, "I know you never grudged me in my duty and work; and I think, with you, that I am scarcely fit to go. But I have duties to perform in reference to Shetland and the Irish schools; and, besides, I earnestly wish to leave my testimony for God and Methodism once more in the midst of my brethren." Agreeably to this intention, to which he adhered, principally on the ground that Mr. Bunting had recommended it for the sake of getting proper preachers appointed for Shetland, on the 19th of July, Dr. Clarke left Haydon-hall, on his way to Liverpool.

Previously to setting off for Liverpool, he observed to his esteemed friend, Mr. Thurston, of London, that he must go to the Conference, to make them take off his name as supernumerary. It would seem that the business of the Conference did not open in a manner satisfactory to Dr. Clarke; for, on the first day of its sittings, he is reported to have said, "I am the father of the Conference, and you cannot help yourselves." In

what exact sense these remarkable words are to be interpreted, we have not the means of deciding. It is to observed, however, that Mr. James Wood then held the station which entitles the holder, to be styled, in common parlance, "the father" of any given body of men. For the rest, the inference is plain, that Dr. Clarke was not well pleased with his brethren. It is certain, however, that, as the business of the Conference proceeded, he came to a better understanding with them. Mr. John Anderson, one of the sub-secretary's assistants, declares, that he continued to attend the Conference longer, and entered more fully into the business, than he had been known to do for many years past. "He was," adds this gentleman, "in a fine spirit! He seemed to have been sent among us, breathing forth that spirit of brotherly kindness which dwelt so richly in his soul, to enforce upon us (and, as now appears, with his dying voice) the last exhortation of the Apostle John, 'Love one another.'" Mr. Anderson alludes to the last sermon that Dr. Clarke preached before the assembly of his brethren. It was delivered on the 5th of August, 1833, and appears to have made a deep and peculiar impression upon the hearers. The text was Acts iii. 19. Mr. Entwisle has thus described this memorable occasion:—"Having, in his best style, preached his favourite doctrines of repentance, faith in Christ, the knowledge of salvation by the remission of sins, the witness of the Spirit with our spirits, that we are the children of God, heirs of God, and joint-heirs with Christ: he gave an account of his own conversion, his convictions of sin, his obtaining pardoning mercy, and his present enjoyment of God in Christ. Many of the congregation were deeply affected, and many thought at the time they should hear him no more." Dr. Clarke himself had a presentiment of his approaching dissolution. On the 11th of July, Mr. Entwisle had received a letter from him, in which, after announcing his intention to go to the ensuing Conference, he said, "I have several things I think of great importance to the Connexion, to lay before the brethren; and, possibly, I may never have another opportunity. I think few should go to Liver-

pool; a God not well-pleased with the people, and the Cholera, are there."

This pestilent disease was then raging in Liverpool and its vicinity; and Dr. Clarke heard of the sudden death of several persons whom he knew, and who had fallen victims to the awful scourge. But it does not appear to have excited any apprehension in his mind. "I am apparently come," he says, "into the very jaws of the cholera;" and again, "I am come almost into the fangs of this ruthless disorder." But he adds, immediately, "I feel no alarm: to be over-solicitous, would answer no good end." Before this period, we find him making several allusions to this subject, none of which, however, betrays personal alarm. In the letter in which he gave an account of the death of his benevolent friend, Mr. Scott, is this striking sentence:—"We hear that the cholera has got to London. Wherever it may be, there is God; and, perhaps, both you and I are immortal till our work is done." In that part of his journal which was written while he was laid up with the complaint in his foot, in the neighbourhood of Liverpool, it is stated, "The news from Liverpool is very dismal. Cholera cases are increasing; and the inhabitants are afraid to go out of their houses, for fear of catching the disorder. I have not strength to fly from the plague: I resign myself to the Sovereign of heaven and earth; he can keep me from the pestilence that walketh in darkness, as well as the destruction that wasteth at noon-day." And in the midst of his reflections, subsequently to his arrival at his own house, he observes, as we have seen, "The cholera was before me, behind me, round about me; but I was preserved from all dread. I trusted in the sacrificial death of Jesus." From all which, it is apparent, that he lived in the same spirit with Job, when he said, "All the days of my appointed time will I wait, till my change come."

The following letter to Mrs. Clarke gives an account of her husband's proceedings in connection with the Conference:—"I have been very poorly, and yesterday was so ill that Mr. Comer would call in Mr. Surgeon Hensman. A distressing cough obliged me to leave the

Conference, and take to my room at an early hour. Notwithstanding my state was pretty well known to the brethren, they took the advantage of my absence, to come to a vote that I should preach before the Conference, in place of the ex-President. This was passed unanimously; and the President, ex-President, and Mr. Bunting, came to Mr. Comer's to announce it to me. I refused, saying, that, conscientiously, I was not able. This morning they got the vote repeated; and, the President being obliged to go to the revisal of the stations, I was placed in the chair, and continued in it till the sittings closed." It is evident that the intention of his brethren was to do him honour, and make him, to use his own phrase, "pocket and seal up his causes of complaint." He yielded to the vote of Conference, and, as he states, "A glorious time it was: many of the preachers appeared greatly affected." The manner in which he gave in his charge concerning Zetland, was very striking. Many thought it would be his last appearance at Conference; and he intimated that such was his own impression.

Though Dr. Clarke went to Liverpool with the avowed determination of getting his name taken off the Minutes as a supernumerary, either he desisted from the attempt or did not succeed: for he was finally set down in that capacity for Windsor, the circuit in which he resided. As some atonement, however, for the violence which had been done to his feelings by the appointment of the preceding year, which was persisted in notwithstanding his remonstrances, and also to reconcile him to the similar appointment of the year then present, it was added, "N. B. Though Dr. Clarke is set down Supernumerary for Windsor, he is not bound to that circuit, but is most respectfully and affectionately requested to visit all parts of our Connexion, and labour according to his strength and convenience."

On the 4th of August, he sent an early copy of the Stations to his friend, Mr. Thurston. when, alluding to his new appointment, he wrote, "The Conference is great and glorious, has done its work almost, and

cannot exist beyond Monday. See what a roving commission they have given me!"

Having promised to assist his youngest son, who was curate to the (apparently non-resident) vicar of Frome, in the formation of an association which he had projected for ameliorating the condition of the poor in that extensive parish, Dr. Clarke left Liverpool for Worcester, where he rested at the house of his son-in-law, Mr. Rowley, concerning whom, and his family, he writes that they had "the cholera within a few doors of them," and proceeded thence to Frome on the following day. In the letter in which he described his motions to Mrs. Clarke, it is stated, "This constant travelling and labour, confinement in the Conference, &c., greatly fatigue me; and almost every day I am expecting to be knocked up. Never was my mind more vigorous, and never my body so near sinking."

The Rev. J. B. B. Clarke has given the following interesting account of this meeting with his venerable father:—"About eleven o'clock on the morning of the 8th, much earlier than I had reason to expect my father, I was passing through the hall, when I saw the well-known blue travelling-bag resting against the wall; and, filled with unexpected joy, I went to the dining-room which he had entered just before me. 'The old man, you see, Joseph, is come,' said he, with his usual tone of kindness, as he placed his hand upon my head, and kissed me; 'though battered and tossed about, he has still strength to come at the call of his son." He sat down for a few minutes, while I took off his gaiters; and then, as was his frequent custom, he began to walk slowly, diagonally across the room, asking various questions about myself and family, and talking of the occurrences and company he had met with on the road from Cheshire. It was then that I observed a very marked difference in his appearance. His cheeks had fallen in; and he was considerably thinner than when I had last seen him. His step was slow and heavy, with small remains of that elastic firmness for which his walking was always remarkable; and the muscles of his legs had

evidently much shrunk—a sign of old age, which
straight and well-proportioned limbs had never be
shown. His neck also was apparently shorter; and,
sides these symptoms of decay, which I never fo
moment supposed to be other than the mere effect
recent illness, when walking out with me there was m
dependence on my arm and on his staff than had
been usual with him. All these things pained and
tressed me, but did not strike me as being the precur
of his final removal. Indeed, I never thought of
father's death with any distinctness of feeling. Like
end of the world, I knew both events would somet
happen; but so indefinitely distant did each seem,
neither possessed power to alarm. I could not rea
to my mind the lasting silence of that ever kind,
cheerful, and instructive voice. 'Why should suc
man die?' was my constant feeling. His work is
finished, his mental powers are brighter and clearer t
ever, his will is as active towards the good of others
in the prime of his strength, and his bodily powers
only a little temporarily weakened. Then 'why sho
such a man die?' In the afternoon, the plan of
intended Society was laid before him. He entered
much length into its object, and appeared particul
gratified at the extensive and influential support whic
had obtained. During the course of his conversati
it was impossible not to notice the depth of inte
which he felt. His tone of voice, manner of acti
strength of expression, all showed that what he said
did were the results of feeling and consideration. Noth
dropped, as it were, casually from him. This observat
applies to every moment during his stay with me, and
every subject, however trifling, of which mention
made: constantly cheerful and pleasant, and even pl
ful; but then, there was mingled with them, such bla
ness, and mildness, and holiness, as at once won yo
affectionately love the man who thus felt and looked
spoke. A touch of heaven seemed to have passed u
all his feelings. The individual appeared as one who
not preparing to be, but had already been, beatified.
joy was so pure, his kindness so heartfelt, his piety

intense, his manners and voice so expressive of inward peace. Many times, while we stayed together, was I compelled to give way to the emotions of my heart, in the mental exclamation, 'Thou God of love, I bless thee for my father!'

"On the morning of the public meeting, the 9th," continues Mr. Clarke, "he rose as usual, at about five o'clock; and, though he had passed a bad night, he was evidently better than on the preceding day, and complained of nothing but a slight tendency to dryness of mouth, an affection which sometimes very seriously inconvenienced him, which, he trusted, would pass away. It fortunately did. On the platform, where many, both speakers and hearers, were assembled, he sought out and secured his usual situation,—a place far back, behind the front ranks, where he could remain unobserved by any one. It is not my design, even were it in my power, to record the speech which he made on the above occasion. The effect produced by it was surprisingly great. None seemed to listen to him as to a stranger, but as to one with whose moral worth they were well acquainted, and whose intellectual dignity they reverenced. While detailing the rise of the Stranger's Friend Society, under his own directions, in the city of Dublin, he accounted for his feeling in favour of active Christianity much in the following manner:—'When I came forth, my Lord,' the Marquis of Bath was in the chair, 'among my fellows, as a public minister, I felt the importance of not making any man my model, and not taking any peculiar creed as the standard of my faith. As I was to explain and enforce Scripture on my own responsibility, *I resolved that all should be the result of my own examination.* But there was a necessity that all should be reduced to some kind of creed; that it should not be a scattered host of unconnected thoughts, but a combined and irrefragably deduced series of incontrovertible doctrine, agreeing with truth and fitted for use. This compelled me to arrange my particulars into generals, to concentrate my forces, and call in my stragglers: nor did I ever cease thus to condense my creed, till I had reduced its several parts under the two grand heads,

love to God, and love to man. Here I found the
had a rule to which I could refer all my conception
the great and holy God, and all my endeavours for
welfare of mankind. It was a creed of practice and
of theory, capable of being drawn into use at a
ment's notice; and, under the influence of that s
creed, Love to God and love to man, I began
society, in a great measure similar to this, the w
known, far-spread, and long-tried Stranger's Fri
Society.' Alluding to the pleasure which he felt
seeing at the meeting, as the Society's active support
the heads of the Church, with many of its clergy,
spoke with much strength and emphasis of his reg
for the Church; and, turning to the Bishop of Bath
Wells,* who had spoken before him, he said, 'The Chu
which I so highly reverence, and which, I pray to G
its head, may enjoy an endless prosperity and a still
creasing purity.' Speaking of the various grades
society which were united as the officers and support
of the institution, he said, 'In your Lordship, and y
noble and Right Reverend supporters, the Earl of Co
and the Bishop of Bath and Wells, I behold the rep
sentatives of the highest ranks in the land, peers spiritu
and temporal. I am told that there are present h
Members of Parliament. Clergy and gentry, and
grades, have united and come forward as the poor ma
friends, and as officers of this Society. It is a grate
sight. Thus also it is even with the economy of heave
since, concerning it, we hear of thrones, and dominio

* At the first anniversary, or second meeting of the Society,
prelate thus alluded to Dr. Clarke:—"I cannot avoid saying tha
am this day reminded of the words of an excellent person (Dr. Ad
Clarke), now no more, who was present at the formation of
Society. The words he made use of were to the effect, that, as n
of us knew how soon we might be called to our account, it was
duty to hasten to do all the good in our power, by administering
the wants of those whom we had the means of relieving. T
excellent person was soon afterwards called to his account. I h
known him long, and *I believe a better man never lived*. The word
have mentioned sunk deep into my mind; and I am happy to reca
tulate so excellent an admonition on this occasion."

and principalities, and powers; for orderly government seems to be well-pleasing to God; and what other degrees may be required to constitute the harmony of the celestial hierarchy, I know not; but—I shall soon be there, and then I shall know the whole!' Though my father spoke long (yet who felt it so?), and the weather was oppressively hot, he did not seem much exhausted by the exertion; but, at the conclusion of the meeting, walked down to my house, where the Marquis of Bath, and the Bishop of Bath and Wells, with many others, had already arrived, to partake of some refreshment; and he pleasantly met the humourous address of the Bishop on his entrance, 'Dr. Clarke, come forward here; many good things have come out of your mouth to-day, let me help to put some of our good things into it in return.' During the whole of the afternoon and evening, he spoke with unmixed pleasure of his satisfaction; and, at our evening family devotions, he prayed most fervently and individually for its welfare, and for a blessing upon all who conducted or were engaged with it; and this was a petition which he never ceased to put up while he stayed, when the family was gathered together morning and evening."

To this account of the meeting it cannot be superfluous to add the following extract from a letter, in which he gave his friend Mrs. Comer, of Liverpool, whose house he describes as "one of those few places, out of his own family, which he could call homes, and in which he could feel at home," an account of his journey from Liverpool to Frome, and also of the meeting above described. It is highly characteristic:—"When I came forward, all eyes were directed to the old grey head; and I was looked at as if I had been some strange nondescript animal which had been often spoken of, but never before seen! For a few seconds, I stood the silent object of general attention, after having made my humble bow to each of the constituted authorities,—the Marquis, the Earl, and the Bishop; and then the assembly, *en masse*. Having broke silence, I addressed the Marquis, and humbly begged leave to ask for what purpose I was called before his Lordship, having nothing to ask, no-

thing to argue, nothing to recommend, either from private communication or written document; not even a resolution or motion to serve as a peg to hang a speech on. I spoke this pleasantly; and in a moment it was perceived that the Secretary had neglected to send me the resolution that I was to bring before the meeting. The pleasant manner in which I treated my own embarrassment, tickled the fancy of all; and I had a general cheer. The resolution was handed along the platform; and, when it came to my hand, I read it aloud. It treated of the visitors; and its chief object was the collection, which was to be made at the end of the meeting. When I came to the visitors, I strongly recommended that females should be employed; and, in doing this, mentioned the case where a number of men had been sent into a particular district, of which they could make little or nothing; and when, after several trials, it was still unproductive, at the suggestion of a friend, a number of women were sent to the same ground, who laboured faithfully and to good effect: and, when an inquiry was made and a balance struck, it was found that one woman was equal to seven men and a half! Here the emotion was intense, and the effect general. The Marquis laughed downright, and the Bishop smiled aloud, and the Earl joined as heartily as the rest. The eyes of the ladies sparkled like diamonds; and even the face of thick-lipped, moping melancholy was gathered into a smile, and laughed ere it was aware; and cheers proceeded from all quarters. Finding that I had got the key of their hearts, and the strings of their purses, I announced the collection. The Countess of Cork, the Bishop's grand-daughter, and some other ladies, took the plates, and received the contributions; and the effect was such, that nothing like it had ever appeared at Frome; for the collection amounted to about £160."

The society which Dr. Clarke's youngest son was instrumental in forming, differed from the generality of similar societies formed by Churchmen. It "knew nothing," as we learn from the prospectus, "of sect or party;" and the whole of its excellent rules corresponded with this first great principle.

But a speech at the institution of his son's society was not the only assistance which Dr. Clarke rendered. On the following Sabbath, he preached a sermon in its behalf, in the Wesleyan-Methodist chapel of Frome. In the amount of the collection at the meeting, £160, it had been seen what were the doings and feelings of the great. "It was reserved for me," says Dr. Clarke, "to witness the effects of the same principle among the poor. The collection, though apparently small, was noble. Now, look how £15 was contributed by the poor." He then shows, that the collection consisted of one half-sovereign, eleven half-crowns, ninety-one shillings, two hundred and four sixpences, three hundred and forty-eight pence, nine hundred and eighty-eight half-pence, and *one farthing*."

To this may be added his son's account of the collection :—"It was more than four-fold what was accustomed to be raised for their most popular charities. A strong man was obliged to be sent to bring it down ; for it was mostly in half-pence! When I was counting it, there was found a farthing, which my father put into his waistcoat pocket with these words, 'Zeal can always find means of doing something. I will purchase from the collection this proof of it;' which was handed to him, on his giving the shilling that was deficient in the specified amount of the collection. This farthing was found in his pocket after his death, carefully wrapped up in a paper containing its history."

In the course of his sermon, he observed, "Fifty years have now passed since I first came to this place, preaching the unsearchable riches of Christ. Then, your preacher was a boy in years, unskilled in experience, untaught in knowledge; but not wholly unlearned in that truth which maketh wise the simple. Since that time, I have been always learning. I have studied my own heart; and there is yet work there to be done. I have been observing the ways, and striving to know the love, of God, in which is, indeed, a height to attain, a depth to penetrate, a breadth to understand, which increase in magnitude as we draw nearer to the fountain of light and glory. And now, my brethren, I come again before you.

My hairs are now grey; yet I acknowledge it
proudest boast, that Adam Clarke is still a learner
feet of his Master." In a subsequent part of t
course, he made the following powerful appeal to
ards:—" Is there here a drinking husband, a spen
father? Can you love the wife of your bosom?
have sworn before the altar of God to cherish her t
all the trials of life. She is the mother of your ch
On her falls all the burden of your household toi
wearying care of helpless infancy. And yet, thi
this mother, you can leave to drink her cup of
lonely, poor, or feeble, while you spend your chil
and their mother's means of life, in rioting and dr
with the drunken. Shame on you! Shame on
Hence to your houses, and make those house
homes! where love, and peace, and sobriety, an
l ness, flourish; and where may there always be
husbands, mothers, and children, who have ke
faith as becomes the disciples of Christ Jesus!"

About an hour before Dr. Clarke left his son's
to preach this memorable sermon, one Mr. Hartfo
Road, called to see him. This person was one
fruits of the Doctor's early ministry in the Bradfor
cuit, and used to conduct him to the various places
he preached. Dr. Clarke's account of his intervie
this worthy man is as follows:—" You have hear
observes, in a letter to his daughter, " of my prea
at Road fifty years ago, when several young p
were convinced of sin, to thirteen of whom I gave
of admission next morning. I went down. The
who was waiting, was quite confounded, and di
know what to say, or how to behave! In my free
took him by the hand. He said, 'What! be thi
the tidy little boy, that, fifty years agone, myself
many other young ones went all about the coun
see and hear; under whom, I and several others
convinced of sin, and, by the grace of God, contin
this day!'—'Yes, I said, this is the form, into whic
labour, wear, and tear, of fifty years, have thrown
quondam little boy.' I then briefly related the cir
stances of that night, and some of the following

&c. I asked how many were still alive of those whom I then admitted? He said, 'Ten were dead long ago; but himself, Lucas, and Miss Perkins, now Mrs. Whittaker, remained, and that the good had gone on and increased from that day to this.' Nota bene," adds Dr. Clarke, remembering the passage which was impressed upon his mind, when he went to pay a visit to Mr. Bredin, at Coleraine, "when I received my commission from God, these words were contained in it:—'I have ordained you, that ye should go and bring forth fruit, and that *your fruit should remain.*'"

To preserve the connection between the meeting and the sermon, we have omitted some affecting details, for which the public is indebted to the Rev. J. B. B. Clarke, and to which we now return. On the Friday between those events, says Mr. Clarke, "we had much conversation on my family affairs, and particularly on my ministerial duties and conduct. At the conclusion of the conversation, he rose from the sofa, and, coming up to me, paused for a few seconds, as if in meditation, or perhaps engaged in mental prayer; and then raising his hands, he placed them on my head, and, in a solemn voice, full of affection, he said, 'God bless thee, my son!'"

Upon the paternal benediction, spontaneously bestowed, Mr. Clarke set a high value. "I looked upon it," he observes, "as an act which said, 'I will do all which an earthly parent can, but will still place my child under the care of that heavenly Father, who will more than fulfil my office when I am gone.' This protective rite was thus mine. This is the reason why I prized it; and a knowledge of a peculiarity in my father caused me to rejoice that it was secured to me. My father's bodily constitution was of such a nature that the attack of any severe pain or illness completely prostrated his strength; and, with it, fell his animal spirits, leaving nothing behind but uncomplaining endurance and patient resignation. It, therefore, always struck me, that the blessing so earnestly desired could never be given by him on his death-bed, when, in all probability,

his animal powers would be unable to obey the dictates of his will."

"The same feeling (continues the narrator), which prompted him to give his blessing to me, induced him to bestow it also upon my wife, who gave me the following account of the occurrence, which took place while I was out on some parish duties:—'After inquiring from me the detail of many parochial plans and duties, he drew me to him, and said, "Matilda, you remember I ordained you to be a helper to your husband in your first parish in Liverpool; but here I must add, may the Lord bless and strengthen you to do his work in this place; for you have, indeed, a wide sphere of usefulness both among the rich and poor." The circumstance in Liverpool to which he alluded was the following:—On his visit to us soon after our marriage, he took an early opportunity of conversing with me on the importance of the duties to which I had pledged myself by my union with a minister of the altar. Then, laying his hand on my head, as I sank down on my knees before him, he said, "My dear child, you do not now belong to yourself, or even to your husband. The people of God have a right in you; and, as a helper in the work of the ministry, I ordain you in the name of the Lord Jehovah. It will be your part especially to visit the sick, to comfort the mourners, and to lead the young in the paths of righteousness. God grant you his Spirit to be your teacher, and his blessing to prosper the holy work!"'"

In the evening of the day on which this impressive scene occurred, the Liturgy of the Church became the subject of conversation:—"One of our friends," remarks his son, "having made some observations on the very great difficulty, for any length of time, of so sustaining the devotional feelings, as to do justice to the spirit of the Church Prayers, Dr. Clarke replied, 'I think that the failure in devotional feeling, in some instances, is necessarily produced by too much being required from us. This has always appeared to me as being a strong objection to the repetition of the *Gloria Patri*, at the conclusion of each psalm. This form, which should

raise us to the very heights of devotion, recurs every few minutes, and is repeated, perhaps after psalms descriptive of the vengeance of the Almighty on the rebellious nations. These things should not be stumbling-blocks in the way of the weak.'" Doubtless, he produced this as one instance only of the many needless, and therefore vain repetitions, in the Prayers of the Establishment.

We have seen already what was Dr. Clarke's opinion concerning the pernicious doctrine of universal restitution. This formed the subject of one of his conversations with his son. "We had been speaking," observes that reverend gentleman, "of that sect of religionists who maintain that a period will arrive when even the penal fires of hell shall be extinguished, and the spirits of the condemned shall be received into happiness. He spoke of the tenet as being unscriptural, and of the utter folly of making our feelings tests of God's justice, as though what was awful in idea must, therefore, be untrue in fact; 'but,' said he, 'an anecdote that I have heard of the celebrated Whitefield, has always appeared to me to be an admirable answer to such reasoners; and, though merely an anecdote, it possesses all the force of an unanswerable argument. Whitefield, in one of his sermons, had been combating the error we have just been speaking of, and wound up the discourse thus:—"So then it would appear, that the time will, at some indefinite period, arrive, when those who have been redeemed by Christ's blood, and the damned spirits, will be inhabitants of the same heaven, and sit down together upon thrones of glory! There must, therefore, instead of one, be two songs in heaven: one will be, 'Glory to the Lamb for ever and ever;' and the other, 'Oh rare damnation!'"'

"On Monday morning," continues the deeply interesting narrative of Mr. J. B. B. Clarke, "my father, my wife, and our little daughter Alice, with her nurse and myself, all set off together for Weston super Mare, where we were intending to spend a few days with my mother-in-law, Mrs. Brooke. I thought that rest and sea-air might do my father good. He was in very excellent spirits, and had not suffered from his

Sunday preaching. Most part of the way he nursed and played with the little child, delighting in her sagely important look, when he placed his large broad-brimmed hat upon her head, and making sportive observations on the vehicle we were obliged to occupy to Wells, where Mrs. Brooke's carriage was to meet us. He arrived at Weston rather wearied. Next morning we took a walk, when he was evidently not much delighted with a bathing-place, which he called a 'congeries of mud, varied by barren sands;' and, having nothing particularly gratifying in the surrounding prospect to engage his thoughts, he seemed to turn with the greater delight to recollections of past scenes, dwelling with great pleasure and much affection on the universally kind feeling shown to him by his brethren at the Conference. This was a subject to which he often recurred, and expressed his thankfulness to God that he had been enabled once more to meet the Preachers, and that the meeting was such as to be remembered with the utmost satisfaction: indeed, he several times abruptly introduced a mention of the joy he felt, which clearly proved what great hold the circumstance possessed on his mind. No man was ever more devoted in his love to Methodism than my father; though individuals might be wrong or unkind, yet still he always clung to Methodism with the entire affections of his heart, sanctioned by the confirmed approval of his understanding. Any members of the Body he considered as entitled to his best services; and any token of regard proceeding from the Society he felt as his fullest and best reward for either arduous service or personal sacrifice.

"In his few and short walks on the sands of Weston, he several times noticed and pitied the state of those who were obliged, by age or indisposition, to use wheeled chairs for exercise: often he exclaimed, 'God forbid that I should ever be reduced to that!' His feeling on this point was intense. I believe that he never saw a person shattered, either in frame or understanding, without a temporary pang, or without putting up a mental prayer to God that such might not be his case."

The day before Dr. Clarke left Weston for Bristol, on

his road homeward, the passing before the window of some ladies, who were believers in the pretensions of Irving, Armstrong, Erskine, and others of that blasphemous school, led the discourse to that subject. "My father," observes Mr. Clarke, "stated that he had that morning given a serious warning to an acquaintance of his who was tainted with that evil leaven, and hoped it might be of advantage to her, for she had fallen into a 'gloomy croaking;' uncharitable feelings were indulged toward all who did not see as she saw; they were considered as being merely in the outskirts of Christianity, or as being blindly ignorant of its privileges. Such people possess a kind of spiritual pedantry, which excites them to a vain confidence of themselves, or undue undervaluing of others. He expressed himself very strongly and decidedly against the pretensions and speculations of the above-named individuals, as well as against their 'spurious sort of Christianity.' He considered it only as a temporary evil, which probably would not last out the lives of its inventors, and from which the church of God had nothing to apprehend; its own pretensions would be its own confusion.

"On Thursday morning," adds the affectionate son, "I went with him to the Bristol coach, waited till he was driven away, and never saw him more!"

On the 19th of August (being the Sabbath), Dr. Clarke preached, by appointment, at Westbury, near Bristol. Of this sermon, which was the last he preached, an account has been furnished by Mr. H. R. Griffiths, of Walworth, the Secretary of the London Stranger's Friend Society. This gentleman, happening to be in Bristol at the time, went over to Westbury to hear Dr. Clarke. The following is the substance of his account:—"The Doctor took his text from 1 Tim. i. 15: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' He was exceedingly zealous in his manner, and made an especial allusion to the cholera, describing it 'as a mighty scourge in the hand of Jehovah, and a judgement which should awaken all men to flee to God, through Christ, as their only safety and sure refuge.'

When the service was ended, he retired into the v
and several of his friends, together with his broth
law, Mr. Thomas Exley, of Bristol, followed.
about to do the same, when I perceived him m
his way through the congregation, in order to lea
chapel. Having reached the door, Mr. Thomas W
of Bristol, requested him to wait until he broug
chaise from the inn. The Doctor replied, 'No, be
walk on,' which he accordingly did, leaning upo
arm. Upon my adverting to his leaving many
friends behind, he said, 'This has ever been the
with me: if I had always accommodated mys
other people, I should never have accomplished w
have done. I cannot lose time, though by it I
gained the character of being a very good-nature
low; for it might have been added, I was as har
as a chicken, and as fruitless as an oyster.' Dr. C
then spoke of his habits and pursuits through
then, changing the topic of conversation, he refer
his new supernumerary appointment, observing,
Conference have given me plenty of work, and a r
commission. I am going to begin it next Sunda
preaching at Bayswater for the chapel, and the
bath following at Wilderness-row; and I have pro
Mr. Beaumont that I will preach for him in the S
wark circuit; so I am in no want of work.' The
rable Doctor then inquired particularly respectin
late Rev. John Storry's death; and asked me
died of Asiatic cholera. I told him the medical
tlemen reported it as such. He thereupon made
ticular inquiries as to the time of his being taken
mode of the attack, how long he suffered, and
verely, &c. Dr. Clarke knew I had been with
Storry at the time of his death; and I gave him
rate information on all these points. He then
kind inquiries respecting Mrs. Storry. At this tim
were drawing near to the opening of the Down, w
lies between Westbury and Bristol; and he then b
walking slower, observing, 'I have no wish to
beyond these trees and grounds that shelter the r
having been warm in preaching, I should feel the

cold upon the Down.' Some of his friends then coming up, and the chaise arriving, Dr. Clarke shook hands with me, bade God bless me, and proceeded on his way to Bristol."

On Monday, the 20th of August, Dr. Clarke left Bristol for Bath; and, in writing from the latter city to his friend Mrs. Tomkins, one of those who had supported the Shetland Mission, he observes:—"I have had either incessant work and travelling, or confinement and suffering, for nearly four months, and now I should have rest; but that, I doubt, is yet far from me."

While in Bath, he received from Mrs. Clarke an account of a terrible disaster at Shetland, by which about thirty fishing-boats, each containing five or six men, were supposed to have perished. From a letter written by Mr. Robert Manwaring, one of the missionaries, it appeared, that of those who perished many were Methodists, and some leaders of classes. "How many members we have lost in all," said that gentleman, "I cannot tell; but we have now about forty widows, and nearly two hundred fatherless children, belonging to our Society. I hope our dear English friends will enable the poor widows to pay their rent, as it was by the fishing alone that they paid it."

This distressing account, as may be supposed, deeply affected the mind of Dr. Clarke. He would not hear, however, of money being collected to enable the poor creatures to pay their rent, justly deeming that no landlord, even in the most barbarous countries, would attempt to exact, from their widows and orphans, the rent of tenants who had lately perished in his service. "Whatever may be sent from this country," he observes, "will be sent to relieve the present necessities of those most desolate persons, not to pay rents, &c.; as, by the destruction of the lives of the men, all sources of gain are dried up, and their widows and orphans left to the mere mercy of the public; and to a public, too, ill able to afford effectual or permanent relief." A public subscription was immediately set on foot, to relieve this case of signal distress; and the English public came forward with a liberality commensurate to the occasion.

Dr. Clarke left Bath for London on the sam
which he arrived there, and reached the hou
friend Mr. Hobbs, at Bayswater the same
There he slept; and, on the following morn
Hobbs drove him to call upon his son, in St
square, and thence to his daughter's (Mrs. S
Stoke Newington. He appeared as cheerful
His two grandsons, having run down, on he
voice, to meet him, he kindly inquired for the r
children; and, being told that they should be s
directly from the nursery, he replied, "No, I w
and see them, if the little ones are asleep." One
other, he kissed them, and passed into the sleeping
where the two youngest were in bed. He look
them, paused for a minute in silence, and the
to leave the apartment, after bidding all good
As he was leaving the room, on the nurse, an old
of his, saying, "Oh, master, I am so glad to
back again," he returned a step, put out his h
said, "Thank you, Cottier!" Remounting th
was driven to Canonbury-square, to see h
daughter, Mrs. Hook, and thence returned to B
to dinner; after which, he took the Pinner co
got to Eastcott about seven in the evening.

Thursday the 23rd, and Friday the 24th, he p
writing letters, one to Miss Birch, in referenc
calamity at Shetland, and another to Mr. Har
specting the Irish Schools, from which the follow
extract:—"At Conference I had a good deal of
sation with the Committee, about the Schools.
them, with the money in hand; and said, 'I will
and establish others, if you will give me au
They questioned me, whether the schools were
were absolutely necessary, because education of
could be found in the place, nor within an at
distance.' I told them that it was even so,
places where the six schools were established.
said, 'they would soon have a full meeting of t
sion Committee, of which I should have due noti
then the subject of the Shetlands, and my Irish
should be considered.'"

After Dr. Clarke's return home, it was remarked, that, in the morning and evening family worship, he invariably prayed in reference to the cholera, by name, that "each and all might be saved from its influence, or prepared for sudden death:" and, as regards the nation at large, "that it would please Almighty God to turn the hearts of the people unto himself, and cut short his judgment in mercy."

On Saturday, August 25, he summoned the family as usual; and it was observed he commenced his prayer with these words, "We thank thee, O heavenly Father, that we have a blessed hope, through Christ, of entering into thy glory;" and, on rising from his knees, he remarked to Mrs. Clarke, "I think, my dear, it will not be my duty to kneel down much longer, as it is with pain and difficulty that I can rise up off my knees."

As he was engaged to preach at Bayswater, on the Sabbath morning, his friend Mr. Hobbs had promised to go for him in his chaise, which he accordingly did. On the way, his conversation was cheerful; but, on his arrival, he appeared fatigued, and, as the evening advanced, was unusually languid. Several friends called upon him; and, on Mr. Thomas Stanley, since deceased, requesting him to fix a time for preaching a charity sermon, he replied, "I am not well; I cannot fix a time; I must first see what God is about to do with me." At supper, he was languid and silent: Mrs. Hobbs had got for him some fish, to which he was always partial; but he could not eat of it, and took a little boiled rice instead.

Ever since Dr. Clarke's return from Bristol, his bowels had been considerably affected; but, as this was his constitutional ailment, an increase of it did not make him uneasy; especially as, contrary to custom, he suffered not the slightest pain. On being pressed to take something for it, he took ginger and rhubarb, but refused every other recommendation urged upon him.

On Saturday evening, he retired early to bed; but the diarrhœa increased upon him during the night. On the Sabbath morning, he was heard to be up very early; but, as this was not unusual, it created no surprise. At six,

however, he requested the servant to call M
who obeyed the summons with all speed, and, c
down, saw Dr. Clarke standing with his great
his small travelling-bag in his hand, his hat lyi
table, just ready for a journey. Addressing M
he said, "My dear fellow, you must get
directly. Without a miracle, I could not preach
home: I want to be home." Mr. Hobbs, s
Clarke look exceedingly ill, replied, "Indeed
you are too ill to go home: you had better stay
any rate, the gig is not fit for you. I will go ar
for a post-chaise, if you are determined to
Eastcott." The unusual circumstance of Dr.
sending for Mr. Hobbs, alarmed Mrs. Hobbs,
down shortly after, as did also Miss Hobbs
Everingham. By this time he had sunk into
and, finding him very cold, they had got a fire
three ladies were rubbing his forehead and han
Mr. Hobbs sent for a medical gentleman, a frie
family, Mr. Charles Greenly, of Chatham, who
to town on the preceding evening. Besides this ge
who had professionally attended the cholera h
Chatham, Mr. Hobbs called in a medical man
in the neighbourhood, and sent to inform Dr.
sons of their father's illness. Mr. Theodore
arrived shortly, and Mr. John Clarke not lo
accompanied by Dr. Clarke's nephew, Mr. T
Clarke, who had been for many years a Surgeo
Majesty's navy, and had frequently seen case
cholera in the East. As soon as the medica
men saw Dr. Clarke, they pronounced the
to be an attack of cholera. The family wishe
be taken upstairs; but he was by this time so w
it was found he could not get up. A small p
being in the adjoining room, he was laid down
Mr. Hobbs then remarked, "My dear Doctor, y
put your soul in the hands of your God, and y
in the merits of your Saviour:" to which Dr
could only faintly reply, "I do, I do." Dr.
Philip was sent for. He arrived about nine; a
means that skill, experience, and attention, coul

and employ, were used to arrest the disease in its progress. Service-time having arrived, the chapel was, as usual on such occasions, filled; and, on Mr. Womersley getting into the pulpit, after the reading of the Prayers, and announcing that Dr. Clarke was labouring under an attack of cholera, an impression was made upon the congregation which may be better imagined than described.

A friend of Dr. Clarke's, Mr. Thurston, on hearing this, immediately left the chapel, and hastened to the house of Mr. Hobbs, to learn if, indeed, it could be true; and if, in the dismay and hurry of the family, Mrs. Clarke had been sent for. He immediately drove off to Haydon-hall, to bring Mrs. Clarke to Bayswater. She arrived a little before four o'clock in the afternoon. When she entered the room, Dr. Clarke feebly extended his hand towards her. His daughter, Mrs. Hook, on hearing that her father was indisposed, instantly set off for Bayswater. When she arrived, he opened his eyes feebly, and strove to clasp his fingers upon her hand. He had attempted to speak but twice, once in the morning, when he asked his son Theodoret, "Am I blue?" and again at noon, when, on seeing him move from his bed-side, he inquired with apparent anxiety, "Are you going?" His two sons chafed his cold hands and feet frequently in the day, and often stepped behind his head to lift him higher on his pillow. Hope did not abandon them; nor could Mrs. Clarke be brought to believe that death had made a sure lodgment, and that life was fast sinking under its power. From the first Dr. Clarke appeared to suffer but little pain. The sickness did not last long; and a slight degree of spasm which succeeded it, had passed away before eleven in the forenoon; but there was a total prostration of strength, and difficulty of breathing, which, as evening advanced, increased so much, and proved so distressing to Mrs. Clarke, that it was found necessary to remove her into the adjoining room. A few minutes after eleven, Mr. Hobbs came into the room where she was sitting, and in deep distress said, "I am sure, Mrs. Clarke, the Doctor is dying." She passed with him once more into the sick chamber, and said, "Surely, Mr. Hobbs, you are mistaken; Dr.

Clarke breathes easier than he did just now." To Mr. Hobbs, in strong emotion, replied, "Yes shorter." At this moment, Dr. Clarke heaved a sob, and his spirit went forth from earth to heaven

"Though accompanied," says the son of Dr. before quoted, "by every circumstance that cou suage grief, yet the departure of such a father ever be felt by his family as a dire calamity. The supported under it; for they knew whither he had neyed before them. The blow must at some tim come; and God, in mercy, so ordered events, that with no additional force, but merely with its own weight. His constitution could not endure severe therefore, by a lingering illness, producing no suf and never suspending any of his powers of activi was reduced to such a state of weakness, that his had not power to struggle in pain with the disease gradually sank, with full consciousness, into h sleep. He thought upon decay, of either bo mind, with very little short of real anguish; the he was called away when he was active in his M service, and with all the powers of his mind in u med brightness. He was far from desiring a s death, and yet a protracted dying would have been t most severely afflictive; therefore, his body wa harassed by pain, and he had all the time grante for preparing to meet his God, that, I believe i soul, he ever desired. On the subject of sudden d he once thus expressed himself:—'That sentenc quently applied to the death of the righteous, "s death is sudden glory," is a foolish expression. No should desire to be taken off at a moment's wa When my time comes to go the way of all the ea should pray not to be taken suddenly into the pre of my God. Gladly would I have time to brace o armour, and to take my shield. Then would I mee struggle with the monster, in the power of my Rede and, to the last gasp, Death, though conqueror, sh possess no victory over Adam Clarke.' Thoug animal powers had failed, and his speech was g yet entire consciousness remained, as many of hi

tions proved. His knowledge of persons around him also evinced it; and, from the posture of his hands, it was at once seen that he was indeed 'bracing on his armour, and taking his shield.' All his children had seen him, for events had brought him to abide with me for several days; and, in coming to me, he had chosen to pass through Worcester, where my eldest sister, Mrs. Rowley, resides, and thus had spent some time with the only two of his children who could not be with him in his last moments. In all these, and various other circumstances attending his demise, his family see and acknowledge more than a general superintending Providence; they see that God dealt with him according to his wish; there was no rough dismissal from his earthly tabernacle, and but a short interval between the full enjoyment of life and the attainment of a blessed immortality."

This awful event, by which earth was suddenly deprived of one of its most useful inhabitants and brightest ornaments, and one of the most illustrious and faithful servants of God was introduced into the heavenly mansions, was first announced to the public by the Editor of the *Christian Advocate* newspaper, in the columns of which there appeared, the day after it took place, a short but spirited sketch of his character, and a brief account of his illness and decease. This article was copied into all the London papers of the following day; so that, in a very short space of time, the members of the Christian church throughout the kingdom, were made acquainted with the very sore and sudden bereavement which it had sustained.

From the ensuing number of the above-named journal, in which still more ample justice was done to the merits of the illustrious dead, by a memoir of considerable length, and, remembering the speed with which it was drawn up, remarkably interesting, faithful, and accurate, it appears that the remains of Dr. Clarke were interred in the burying-ground behind the Wesleyan-Methodist Chapel, City-road, London, on Wednesday, the 29th of August, 1832. It had been announced that the solemn ceremony would be per-

formed on the 28th; and many hundreds of
came from all parts of the metropolis on the m
of that day, anxious to testify their respect
memory, by being present on the occasion. Al
the day on which the funeral took place was e
ingly wet, and one disappointment had been
enced, great numbers of persons assembled. A
panied by all the preachers present, the corp
met by Mr. Entwisle, who began the solemn
with, "I am the resurrection and the life, sai
Lord;" and read impressively that part of th
appointed for the occasion. When drawing t
the close, he paused for a few moments, to impres
all present the solemnity of the scene before then
then resumed his reading. Three verses were s
the well-known hymn, commencing,

"Hark! a voice divides the sky,
Happy are the faithful dead."

Afterwards, Mr. Entwisle spoke a few words. He nee
he said, say to any of them, "Know ye not that
is a prince and a great man fallen this day in Is
They well knew this. It was not his intention t
ver such an address as ought, on such an occasi
be delivered: in due time, an improvement wou
made of the awful event—awful, not to him wh
departed this life, and who now rested from his la
but awful to them as a religious body, to the be
members of his family, and to a large circle of b
friends. Mr. Entwisle concluded with an exte
prayer, in which he prayed that the awful and m
rious dispensation of Providence might be dul
proved by the religious body with which the dec
had been so long connected. The friends and pre
now accompanied the body to the grave, wher
service was resumed by Mr. George Marsden, a
the sighs and tears of nearly all that were a
bled. The grave in which the remains of Dr. C
are interred, is next to the vault in which the ash
Mr. Wesley repose. He often expressed a wi
be buried near his spiritual father. It is about tw

feet deep, and in ground never before used. When the body was lowered into the tomb, all the relatives of the deceased were greatly affected; but none more so than Mr. John Wesley Clarke, his eldest son. In many parts of England, it is customary for the nearest relative to drop a little earth upon the coffin. Guided by this custom, this gentleman held out his hand, apparently to receive some earth. This being given, he squeezed it for a moment, then put it to his lips, as if to kiss it, and, immediately dropping it upon the coffin, burst into tears.

Several of Dr. Clarke's surviving brethren in the ministry, and some ministers of other denominations, did honour to his memory, by preaching sermons on occasion of his death. Among these were Messrs. H. Moore, J. Entwisle, sen., J. Beaumont, D. M'Nicol, W. France, J. Anderson, and J. Fielding; but, as, in describing his character, we may have occasion to refer to the discourses of most of these gentlemen, it is not necessary to speak of them more particularly in this place.

A few days after the decease of Dr. Clarke, the Editor of the *Christian Advocate*, at the conclusion of a warm eulogium, proposed that a public monument should be erected to his memory. The following was part of the proposition:—"Let a committee of fit and responsible men be immediately formed; and we are persuaded, that, in less than two months, a sum will be forthcoming, sufficient to provide for the erection of a monument in some degree worthy of the man to be commemorated." This hint was immediately taken, and a committee was formed. In the mean time, the project was communicated to the Duke of Sussex, who was known to entertain a great esteem for Dr. Clarke. His Royal Highness was then in Wales; but a letter, dated September 9, 1832, was received from his secretary, who was commanded to state, that, "had not the letter followed his Royal Highness to Wales, he would have been most happy to have lent his aid at the meeting intended at Peele's Coffee-house, Fleet-street, in furtherance of the object considered desirable by the

friends of the late pre-eminently learned and pi
Adam Clarke." The writer was "commanded
to express how sensibly his Royal Highness
loss which he, as well as the Christian world, h
stained, by the death of a man so talented, l
and of so acknowledged a reputation; and, at th
time that his Royal Highness agreed in the m
about to be adopted for the preservation of his m
and would be most happy to add his mite towa
erection of some monument," he commanded his
tary to throw out on his part, the very proper s
tion, "that the subscription should be small, so
enable the least wealthy of the Doctor's admir
contribute their mite likewise in furtherance of so
able an object." His Royal Highness requested t
might be furnished with the resolutions, &c., a
adopted,—a request which was, of course, co
with.

For the succeeding, as well as the preceding inf
tion, we are indebted to the *Christian Advoca*
the editor and one of the proprietors of which, u
tionably belongs the credit of having originated th
posal of erecting a public monument to the mem
Dr. Clarke.

Immediately after the publication of the hint i
journal, it appeared that a very general wish pre
among the lay friends and admirers of Dr. Clarke
the distinction mentioned should be conferred
him. No one volunteering, however, and becaus
proper that a mark of respect, in order to be unec
cal, should be quickly paid, Mr. John Stephens
proprietor alluded to, made the beginning. He
up and addressed to a number of gentlemen, com
indifferently of Dissenters, Methodists, and Church
a circular letter, inviting their attendance at a me
at Peele's Coffee-house, Fleet-street, to form a co
tee, and to make other arrangements for the attain
of the object in view.

A meeting was held, and Thomas Farmer, Esq
Kennington, was called to the chair. Mr. Farmer
stated to the meeting, that, as he had that day

requested to inform them, it was already in the contemplation of the immediate friends and connexions of Dr. Clarke to erect a monument to his memory; and he suggested the propriety of giving place to them. On the contrary, it was urged by several gentlemen, among whom were Dr. Morison, of Chelsea, and Mr. Stephens, that a proper deference might be shown to the parties alluded to by the chairman, without a total abandonment, by the present meeting, of the object of its assembling. It might be that Dr. Clarke's friends did not intend a public monument, but merely a tablet to his memory in the City-road chapel; in which case they and the meeting might each pursue their respective plans without opposition or collision. Mr. Farmer avowed that he, for one, should not be content without a public monument; and, this appearing to be the common feeling of the gentlemen present, it was unanimously resolved to adjourn for a short period, to give time to Dr. Clarke's religious connexions to make known their purpose. Accordingly, resolutions to this effect were passed, and a paper, of which the following is a copy, was presented to the trustees and executors of Dr. Clarke:—

"At a meeting of the friends of the late Doctor Adam Clarke, convened at Peele's Coffee-house, on Friday evening, September 7th, 1832, for the purpose of taking into consideration the propriety of erecting a public monument to the memory of that distinguished scholar and divine (Thomas Farmer, Esq., in the chair), it was 'Resolved, That, in consequence of an intimation conveyed to the meeting, that the immediate religious connexions of Dr. Clarke intend adopting certain measures for the purpose of commemorating the virtues of that eminent individual, this meeting feels itself called upon to adjourn for ten days, till it shall be ascertained what may be the nature of those measures which may be contemplated by the immediate connexions of Dr. Clarke.'"

In the mean time, some of the Wesleyan-Methodist ministers resident in London, came to an understanding among themselves (promoted chiefly by the late Mr. R.

Watson), that it should be recommended to Co
to erect tablets to the memory of Dr. Adam Cl
the late Mr. Benson. "We are glad," obse
Editor of the *Christian Advocate*, "that, thr
agitation in our columns of the question of e
monument to the Doctor, it is likely that due,
tardy, justice will be done to the distinguishe
of so successful and talented a preacher as Mr.
The propriety of the determination to which
thren of Dr. Clarke have come is unquestionab
is not less deserving of a monument, considere
most illustrious Wesleyan minister of his day,
is of a public tribute of esteem, considered as
scholar and divine; and the one design is perfec
patible with the other."

When it thus became apparent that the in
religious friends and connexions of Dr. Clarke
only to commemorate his talents, his attainme
his usefulness, as one of their brethren, without
to the obligations under which, by his eminent
in the field of biblical science, he had laid th
Christian world, it was seen that those with wh
project of a public monument had originate
quite at liberty to pursue their own plans. A
of circumstances, however, occasioning delay,
not till Saturday, October 20, that these gentle
sumed their purpose; when, by a circular, draw
Mr. Stephens, an adjourned meeting was co
At this second meeting, several resolutions were
and a committee of gentlemen was named and
ed, to whom it was referred to make arran
for a public meeting, to be convened by a
ment. Having thus tended this project until
to assume the shape of probability, Mr. Steph
it in the hands of gentlemen, who, he had n
would carry it into complete effect; and
doubtless, be a consolation to him, and to th
of the *Christian Advocate*, in after years, t
that they had the first hand in securing to the
of that great and good man, Adam Clarke, a
which, as they justly observe, has often been

men less eminent for intellect and piety, but seldom to a man in whom those qualities were combined in so high a degree.

But, "envy will merit as its shade pursue;" a truth which, as it was realised by Dr. Clarke during his life, was exemplified with reference to him even after the grave, which puts an end to rivalry and should put an end to enmity also, had closed over him. The first intimation which the public received of the proceedings of the Committee with whom it rested to make preparations for the erection of a monument to Dr. Clarke—the first, that is, after the publication of the foregoing facts in the *Christian Advocate*, appeared on the cover of the *Wesleyan-Methodist Magazine* for February, 1833, and that in the following extraordinary form :—"Application having been made to stitch up with the *Wesleyan-Methodist Magazine*, an advertisement of a monument intended to be erected to the memory of Dr. A. Clarke, resolved unanimously, at a meeting of the advertising committee, held January 21, 1833, 'That, with the utmost respect for the memory of the late Dr. A. Clarke, the said application be declined, on the following grounds:—That no intimation is given, by which the public can be led to form any idea of the probable expense of the undertaking, or of the place where the intended monument is to be erected, or of the inscription which may be placed upon it, or of the parties to whom the execution of the project will be finally entrusted.' The public will be glad to learn, that the Methodist Book-Committee have unanimously resolved to recommend to the Conference the erection of tablets in City-road chapel, to the memory of the late Rev. Joseph Benson, the Rev. Dr. Clarke, and the Rev. Richard Watson, similar to those already erected, in the same place, to the memory of the Rev. John Wesley, the Rev. Charles Wesley, the Rev. John Fletcher, and the Rev. Dr. Coke."

"The spirit of this notice," it has been remarked, "was sufficiently illustrated by the review of Dr. Clarke's auto-biographical memoirs, contained in the same number,"—a review in which his memory was

treated with as little respect as if he had but added one more star to the nebulous constellation of laborious dulness—as if his greatest literary achievement had consisted in an abortive effort to revive the fame of some glistening ephemera of the Commonwealth! The addition of the name of Richard Watson, to the names of Adam Clarke and Joseph Benson, renders it scarcely needful to inform the reader, that the death of the former had occurred since it was resolved to recommend to Conference the erection of tablets to the memory of the latter two. "It is a serious reflection," observes a friend of Dr. Clarke, "that one of the principal authors of this device (the object of which was to frustrate the intended honour to the Doctor's memory) should thus have bespoken a tablet for himself." The fact is, that Mr. Watson was the individual to whom it first occurred, that Mr. Benson's character and reputation had not received the homage which they deserved; and, after he had declared it to be his opinion that that venerable divine was a more learned man than Dr. Clarke, his colleagues, who were accustomed to attach implicit faith to whatsoever dicta he pronounced, could do no less than accord an equal tribute to the former as to the latter of the distinguished ministers, concerning whose comparative merits he had delivered so invidious and erroneous a judgment. How differently did Dr. Clarke conduct himself towards Mr. Watson! It was on his motion that he was summarily re-admitted into the Connexion after an alienation from it of several years' continuance; it was under the same auspices that he was prematurely received into the Hundred who compose what is called the "legal" Conference; and, in fact, Dr. Clarke omitted no opportunity of showing honour to Mr. Watson, whose rare talents he was ever forward to acknowledge, except when his doing so might have been construed by the uncandid into an attempt to mitigate the intolerance of one who combined the heat of a bigoted antagonist with the impatience of an envious rival. Each of the three whom it is intended to commemorate by the erection of tablets (for the Conference has resolved to carry into effect the recommendation of

the Book Committee), is unquestionably deserving of that mark of esteem; but it is greatly to be regretted, that a measure so just should have originated in circumstances calculated to detract materially from the grace of its adoption.

As for the sage reasons upon which the rejection of the advertisement respecting the proposed monument was ostensibly founded, the authorship of them, like that of Junius's Letters, is, and is likely to remain, a profound secret. The genius who had the hardihood to propound, will scarcely have the hardihood to avow them; and yet there is no limit to the audacity of fools. The same reasons would have been just as pertinent, had they been assigned in reference to Dr. Clarke's Commentary (monumentum ære perennius), as they were when assigned in reference to the proposed monument. And yet, if the Wesleyan-Methodist Book-Committee of that day had refused to insert, as an advertisement, his proposals for the publication of that unique work, because, first, the price was not stated, because, second, the extent of it was not fixed, because, third, the exact nature of the contents was not described, and because, lastly, the printer's name was not given, they would have acted just as rationally and just as commendably as their successors of the present day. The reasons in question have been described as "more plausible than substantial;" but, till some one be found more empty-headed than the inventor, they will impose upon no man.

It so happened, however, that these reasons, such as they were, had been anticipated in the very advertisement which was rejected, as the following paragraph will serve to show:—"The Committee beg leave to announce, that the intended monument will be simple, chaste, and becoming the character of the deceased. The design and execution must, in a great measure, depend on the sums which may be raised. The site which will be chosen for the erection, will be the most public and prominent that can be obtained in the metropolis. And, should any surplus remain, it will be applied in aid of those charities which lay nearest the heart, and received the most strenuous support, of the venerable deceased." How (it has been justly demanded) could

cal truth. His conversion, which took place about the sixteenth year of his age, was remarkably clear and sound; accompanied with the deepest feeling, first of contrition, and then of 'peace and joy through believing;' with an entire change of heart; and with the most decided resolution to devote his whole soul to the service of God. Having spent a short time at Kingswood-School, he was called out by Mr. Wesley, in the year 1782, as an itinerant Preacher in the Methodist Connexion; and soon justified the opinion formed concerning him by that admirable judge of character, who hesitated not to affirm, 'Adam Clarke is doubtless an extraordinary young man, and capable of doing much good.' For nearly half a century did he continue to perform the most important labours as the servant of God and of mankind, in various departments of the vineyard of the church, with great integrity, and with an industry which perhaps has never been surpassed. The natural strength of his mind, and the range of his literary and biblical acquirements, were, in the opinion of competent judges, far beyond the common standard, even of those who have attained considerable rank among men of learning and research. Without at all presuming that he was wholly free from defects, either as a man, a preacher, or a writer, we may yet safely place him, in all these characters, among the great men of his age. He was highly distinguished by his extraordinary attainments in oriental literature, which appears to have been one of the most favourite studies of his life, and by means of which he has often shed a new and profitable light upon the sacred text. Of his writings in general it may be confidently said, they have added largely to the valuable literary and biblical stores of the country. The ability and fervent zeal with which for so many years he preached the Gospel of the grace of God to enraptured thousands, in almost every part of the United Kingdom, will long be remembered with the liveliest gratitude to their Divine Redeemer, by multitudes to whom his labours were greatly blessed, both as the means of their conversion, and of their general edification. No man, in any age of the church, was ever known for so long a period to have attracted larger audiences; no herald of

salvation ever sounded forth his message with greater faithfulness or fervour — the fervour of love to Christ, and to the souls of perishing sinners; and few ministers of the Gospel, in modern times, have been more honoured by the extraordinary unction of the Holy Spirit in their ministrations. To this unction chiefly, though associated with uncommon talents, must be attributed the wonderful success and popularity of his discourses. In preaching, he had the happy art of combining great originality and depth of subject, with the utmost plainness of speech and manner. Nor was this simplicity at all destroyed, but rather augmented, by the glow and animation of his soul, when applying the offer of salvation to all within the sound of his voice, and reasoning strongly on the grand and vital doctrines of the Gospel. The ardent feeling, which, in others, sometimes leads to a rapid invention of elegant or of pompous language, in him was confined to the increased accumulation of great and noble sentiments. His favourite and most successful subjects in the pulpit were the love of God to fallen man, the atonement, repentance, faith in Christ as the grand principle of the spiritual life and of practical holiness, together with the undoubted assurance of adoption by the direct witness of the Holy Spirit in the heart of the believer. On these subjects, he would often rise to the genuine grandeur of evangelical preaching, pouring forth, like a torrent, the unostentatious eloquence of a benevolent and loving heart. Energy, indeed, was one very peculiar characteristic of his mind. Nor was he less remarkable for sensibility, and all the tenderness and sympathy of an affectionate disposition. He could be 'gentle, even as a nurse cherisheth her children;' yet, when environed with great difficulties in the prosecution of his noble objects, he seemed, from the extraordinary vigour and determined purpose of his soul, to conquer them with ease. His moral character was above all suspicion and above all praise. In this particular, no cloud, no speck was ever seen to darken the horizon of his life. In prayer, he was simple, spiritual, devout, and sometimes singularly ardent. His piety was sincere, and deep, and eminently practical; the very reverse of that

sensitive, but unsound, feeling, which loves to flourish on the subject of experience, but serves not God in a conscientious obedience to all the precepts of his Gospel. He was almost a perfect model of diligence in duty. The ingenuity and energy with which he husbanded his time, and carried forward the arduous plans of usefulness in which he was constantly employed, form one of the most distinguished features of his admirable character. He was a warm-hearted, faithful, affectionate, and constant friend. And in all the relations of domestic life, as a husband, a father, and a master, he was true to the duties which belong to them — most indulgent, kind, and sympathising; always happy in the bosom of his family, and always labouring, by every art in his power, to make them also happy. He was uniformly a firm, attached, and zealous Methodist; and, in promoting the interests of our great cause, he may be said to have been 'in labours more abundant.' This love to the Body, and the great public interests of Methodism, was never more delightfully evinced than at the last Conference, when, but a very few weeks before his lamented dissolution, he mingled with his brethren in the most affectionate manner, and very cordially assisted in despatching the business of that important assembly; and, writing to a friend on this subject, he exclaims, in the pious satisfaction of his soul, 'We have had a glorious Conference!' We may just add, that he had been thrice chosen to fill the situation of President of the Conference. He died suddenly of cholera morbus, in the vicinity of London, on the 26th of August, 1832, in the seventy-second year of his age. On the day of his death, when first seized, and entering on his sufferings, with painful suspense as to the result of them, he was exhorted by a friend to put his trust in Christ. He replied, with a point and promptness peculiar to himself, 'I have done that already;' leaving in these, which may be deemed his last words, a sublime lesson to the mortal survivors who might afterwards reflect upon his life and death, that they also should, by early, decided, and persevering piety, be found ready when their Lord should call."

CHAPTER XIV.

The history of Dr. Clarke's religious opinions may be given in a small compass, though capable, had we room, of extensive illustration. In early life, as we have learned, and that from his own testimony, he "fixed his creed in all its articles, not one of which he ever after found reason to change." This remarkable instance of determination was independent of all extrinsic aids and influences. He founded his belief purely upon the New Testament, which he carefully *perused*; and it is remarkable, that, although he had not yet read any of the writings of the Methodists, the creed which, under Divine illumination, as he firmly believed, he constructed for himself, was, with one exception (he himself makes none), "precisely the same with theirs." Whether it was at this early period in his Christian course, that he arranged his creed in words, divided into distinct articles, does not clearly appear; but it is probable that this was not done until he had acquired that "full confidence" in his opinions, which he does not profess to have acquired without subsequent reading and reflection. Be this as it may, he has left behind him the following, as containing the "principal articles of his creed;" nor was he less than justified in saying that "the manner of proposing them is both original and precise, and well calculated to convey the sense of each":—

"I. That there is but one uncreated, unoriginated, infinite, and eternal Being;—the Creator, Preserver, and Governor of all things.

"II. There is in this infinite essence a plurality of what we commonly call Persons; not separately subsisting, but essentially belonging to the Deity or Godhead: which Persons are generally termed Father, Son, and Holy Ghost; or, God, the Logos, and the Holy

Spirit, which are usually designated the Trinity ; which term, though not found in the Scriptures, seems properly enough applied ; as we repeatedly read of these Three, and never of more persons in the Godhead.

" III. The Sacred Scriptures, or Holy Books, which constitute the Old and New Testaments, contain a full revelation of the will of God, in reference to man ; and are alone sufficient for every thing relative to the faith and practice of a Christian, and were given by the inspiration of God.

" IV. Man was created in righteousness and true holiness, without any moral imperfection, or any kind of propensity to sin ; but free to stand or fall, according to the use of the powers and faculties he received from his Creator.

" V. He fell from this state, became morally corrupt in his nature, and transmitted his moral defilement to all his posterity.

" VI. To counteract the evil principle in the heart of man, and bring him into a salvable state, God, from his infinite love, formed the purpose of redeeming him from his lost estate, by the incarnation, in the fulness of time, of Jesus Christ ; and, in the interim, sent his Holy Spirit to enlighten, strive with, and convince, men, of sin, righteousness, and judgment.

" VII. In due time, this Divine Person, called the Logos, Word, Saviour, &c., &c., did become incarnate ; sojourned among men, teaching the purest truth, and working the most stupendous and beneficent miracles.

" VIII. The above Person is really and properly God ; was foretold as such, by the Prophets ; described as such, by the Evangelists and Apostles ; and proved to be such, by his miracles ; and has assigned to him, by the inspired writers in general, every attribute essential to the Deity ; being one with him who is called God, Jehovah, Lord, &c.

" IX. He is also a perfect man, in consequence of his incarnation ; and in that man, or manhood, dwelt all the fulness of the Godhead bodily : so that his nature is twofold, divine and human, or God manifested in the flesh.

" X. His human nature was begotten of the blessed Virgin Mary, through the creative energy of the Holy Ghost; but his divine nature, because God, infinite and eternal, is uncreated, underived, and unbegotten; and which, were it otherwise, he could not be God in any proper sense of the word: but he is most explicitly declared to be God in the Holy Scriptures; and, therefore, the doctrine of the Eternal Sonship must necessarily be false.

" XI. As he took upon him the nature of man, and died in that nature; therefore, he died for the whole human race, without respect of persons: equally for all and every man.

" XII. On the third day after his crucifixion and burial, he rose from the dead; and, after showing himself many days to his disciples and others, he ascended into heaven, where, as God manifested in the flesh, he is, and shall continue to be, the Mediator of the human race, till the consummation of all things.

" XIII. There is no salvation, but through him; and throughout the Scriptures his passion and death are considered as sacrificial; pardon of sin and final salvation being obtained by the alone shedding of his blood.

" XIV. No human being, since the fall, either has, or can have, merit or worthiness of, or by, himself; and, therefore, has nothing to claim from God, but in the way of his mercy through Christ: therefore, pardon and every other blessing, promised in the Gospel, have been purchased by his sacrificial death; and are given to men, not on the account of anything they have done or suffered, or can do or suffer; but for his sake, or through his meritorious passion and death, alone.

" XV. These blessings are received by faith; because they are not of works, nor of suffering.

" XVI. The power to believe, or grace of faith, is the free gift of God, without which no man can believe; but the act of faith, or actually believing, is the act of the soul under that power: this power is withheld from no man; but, like all other gifts of God, it may be slighted, not used, or misused, in consequence

of which is that declaration, 'He that believeth shall be saved; but he that believeth not shall be damned.'

"XVII. Justification, or the pardon of sin, is an instantaneous act of God's mercy in behalf of a penitent sinner, trusting only in the merits of Jesus Christ: and this act is absolute in reference to all past sin, all being forgiven where any is forgiven; gradual pardon, or progressive justification, being unscriptural and absurd.

"XVIII. The souls of all believers may be purified from all sin in this life; and a man may live under the continual influence of the grace of Christ, so as not to sin against God. All sinful tempers and evil propensities being destroyed, and his heart constantly filled with pure love both to God and man; and, as love is the principle of obedience, he who loves God with all his heart, soul, mind, and strength, and his neighbour as himself, is incapable of doing wrong to either.

"XIX. Unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his Christian privileges and rights; and, although he may be restored to the favour and image of his Maker, from which he has fallen, yet it is possible that he may continue under the influence of this fall, and perish everlastingly.

"XX. The whole period of human life is a state of probation, in every point of which a sinner may repent, and turn to God; and, in every point of it, a believer may give way to sin, and fall from grace: and this possibility of rising or falling is essential to a state of trial or probation.

"XXI. All the promises and threatenings of the Sacred Writings, as they regard man in reference to his being here and hereafter, are conditional; and it is on this ground alone that the Holy Scriptures can be consistently interpreted or rightly understood.

"XXII. Man is a free agent, never being impelled by any necessitating influence, either to do good or evil; but has the continual power to choose the life or the death that are set before them; on which ground he is an accountable being, and answerable for his own

actions: and, on this ground also, he is alone capable of being rewarded or punished.

" XXIII. The free will of man is a necessary constituent of his rational soul; without which he must be a mere machine,—either the sport of blind chance, or the mere patient of an irresistible necessity; and consequently, not accountable for any acts which were predetermined, and to which he was irresistibly compelled.

" XXIV. Every human being has this freedom of will, with a sufficiency of light and power to direct its operations: but this powerful light is not inherent in any man's nature, but is graciously bestowed by him who is 'the true light, which lighteneth every man that cometh into the world.'

" XXV. Jesus Christ has made, by his one offering upon the cross, a sufficient sacrifice, oblation, and atonement, for the sins of the whole world; and his gracious Spirit strives with, and enlightens, all men; thus putting them into a salvable state: therefore, every human soul may be saved, if it be not his own fault.

" XXVI. Jesus Christ has instituted, and commanded to be perpetuated, in his church, two sacraments only: 1. Baptism, sprinkling, washing with, or immersion in, water, in the name of the holy and ever-blessed Trinity, as a sign of the cleansing or regenerating influence of the Holy Spirit, by which influence a death unto sin, and a new birth unto righteousness, are produced; and 2. the Eucharist, or Lord's Supper, as commemorating the sacrificial death of Christ. And he instituted the first to be once only administered to the same person, for the above purpose, and as a rite of initiation into the visible church; and the second, that, by its frequent administration, all believers may be kept in mind of the foundation on which their salvation is built, and receive grace to enable them to adorn the doctrine of God their Saviour in all things.

" XXVII. The soul is immaterial and immortal, and can subsist independently of the body.

" XXVIII. There will be a general resurrection of the dead; both of the just and the unjust: when the souls

of both shall be re-united to their respective bodies; both of which will be immortal, and live eternally.

"XXIX. There will be a general judgment; after which all shall be punished or rewarded, according to the deeds done in the body; and the wicked shall be sent to hell, and the righteous taken to heaven.

"XXX. These states of rewards and punishments shall have no end, forasmuch as the time of trial or probation shall then be for ever terminated; and the succeeding state must necessarily be fixed and unalterable.

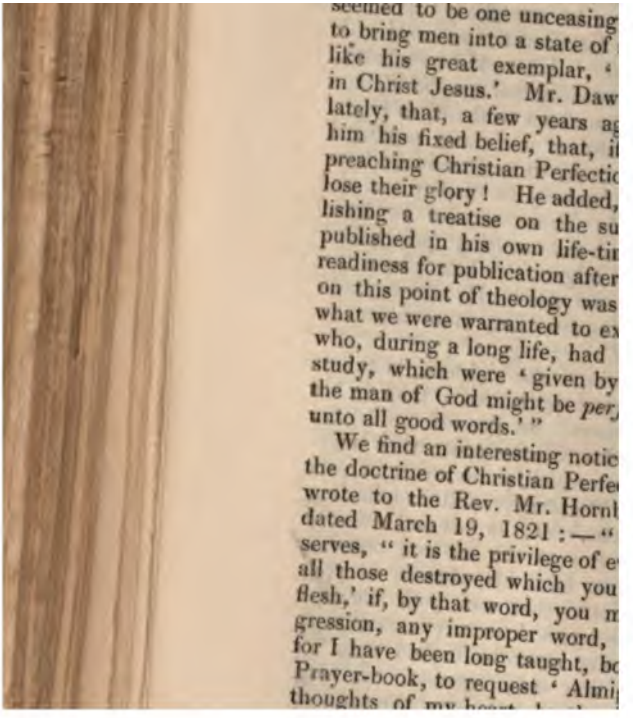
"XXXI. The origin of human salvation is found in the infinite philanthropy of God; and, on this principle, the unconditional reprobation of any soul is absolutely impossible.

"XXXII. God has no secret will, in reference to man, which is contrary to his revealed will; as this would show him to be an insincere being, professing benevolence to all, while he secretly purposed that that benevolence should be extended only to a few,—a doctrine which appears blasphemous as it respects God, and subversive of all moral good as it regards man, and totally at variance with the infinite rectitude of the Divine nature."

Few of the readers of these pages will be surprised to find the creed of Dr. Adam Clarke so decidedly Arminian in its complexion. While, however, articles eleven, sixteen, eighteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, thirty-one, and thirty-two, sufficiently evince his freedom from the least taint of Calvinistic sentiment, articles fourteen and fifteen are equally in proof that he had not imbibed the contrary opinions of Pelagius. To us, we confess, it seems impossible to derive, from the word of God, any other opinions on the subjects in question, than those which Dr. Clarke has so clearly, so concisely, and so scripturally expressed, whatever may be derived from the compositions of merely human writers. That part of the twenty-sixth article, which refers to baptism, may, perhaps, be excepted; for, with relation both to the mode and to the subject of the ordinance, he seems

to have left the matter undetermined. This is an article to which, probably, both Bishop Marsh and Mr. Isaiah Birt might subscribe, and that, too, in each case, with perfect consistency. With respect to the thirty-first and thirty-second articles, which are as conclusive as they are scriptural, it may be remarked, that there is no theological error which Dr. Clarke repudiated with more of virtuous indignation. "Hence!" he exclaims, in one place, "hence, ye unconditional reprobarian notions; ye imputation of folly and sin to the Most High, which teach that Infinite Wisdom and Love produced myriads of such beings as man, to be abandoned irrecoverably to eternal flames, merely to display the sovereignty of the Creator! From whence ye have originated, return, ye God-dishonouring principles! Surely ye have derived your origin from him who is the implacable enemy of God and man! He who can advocate them, if he be in human form, must have the heart of a Hyrcanian tiger."

The doctrine maintained in article eighteen, is one to which Dr. Clarke gave great prominence, both in his preaching and in his writings. In one of the letters which he addressed to Mrs. Clarke before their marriage, he observed, "You cannot be too much in earnest for full salvation. Therefore, continue pleading the 'promise of the Father;' for it is yea and amen to you. The blessing is as free as the air you breathe. The willingness of God to fulfil his promise to you, infinitely exceeds my description and your conception. I allow, so long as mystical divinity is consulted, the promise of his coming must be looked upon as exceedingly distant, as that only breathes, 'A long work will God make upon the earth;' but the word of faith, by the Gospel, says, The kingdom of God is at hand: yea, the means of receiving it is in thy heart, and in thy mouth. In short, looking on it as distant, will make it distant: whereas, believing it as near, will bring it near." With sentiments like these he began his ministry; and so he continued and concluded it. Many evidences of this might be adduced, both from his own writings and from the testimonies of his brethren,



seemed to be one unceasing
to bring men into a state of
like his great exemplar, '
in Christ Jesus.' Mr. Daw
lately, that, a few years a
him his fixed belief, that, i
preaching Christian Perfecti
lose their glory! He added,
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published in his own life-ti
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on this point of theology was
what we were warranted to e
who, during a long life, had
study, which were 'given by
the man of God might be *per*
unto all good words.'"

We find an interesting notic
the doctrine of Christian Perfe
wrote to the Rev. Mr. Horn
dated March 19, 1821:—"
serves, "it is the privilege of e
all those destroyed which you
flesh,' if, by that word, you n
gression, any improper word,
for I have been long taught, b
Prayer-book, to request 'Almi
thoughts of my heart

sowed in the seeds of righteousness, they have a free and unmolested vegetation."

We are here reminded of one important doctrine, which Dr. Clarke has not included in his written creed; and yet it is one which none ever more cordially believed, or more clearly explained, or more powerfully enforced. The direct witness of the Spirit is alluded to. His frequent exhibition of this scriptural tenet, has struck the attention of his theological opponents. "There is no point," says a writer in the *Christian Observer*, "on which he dwelt more often and more earnestly, than on this. Even when casually called upon to preach, either at places where the people were utterly ignorant of the principles of the Gospel, or where there was already a body of religious persons, this topic, of 'the witness of the Spirit,' seems constantly to have presented itself to his mind, as one of the most important on which to address them. He considered this witness to be 'the privilege of all true believers.' We have read and thought much upon this prominent tenet of Methodism. But, to this hour, *we do not* clearly *comprehend* it." It is, therefore, not astonishing, that you do not receive it. And yet you add, "We do not doubt that the assurance spoken of has been often enjoyed, and that it is a privilege which the Christian *should earnestly seek*." Now, if it is the duty of Christians earnestly to seek it, it must surely be that of Christian ministers earnestly to preach it; and, therefore, Dr. Clarke is justified. To the reverend rector above-mentioned, who was in the same mist on this subject with the writer just quoted, Dr. Clarke gave an answer which ought to have cleared up the difficulty:—

"I should never have looked for the 'witness of the Spirit,' had I not found numerous Scriptures, which most positively asserted it, or held it out by necessary induction; and had I not found, that all the truly godly, of every sect and party, possessed the blessing. It was not persons of a peculiar temperament who possessed it: all the truly religious had it, whether, in their natural dispositions, sanguine, melancholy, or mixed. I

met with it everywhere, and met with it among the most simple and illiterate, as well as among those who had every advantage which high cultivation and deep learning could bestow. Perhaps I might, with the strictest truth, say, that, during the forty years I have been in the ministry, I have met with at least forty thousand, who have had a clear and full evidence, that 'God, for Christ's sake, had forgiven them their sins,' the Spirit himself bearing witness with their spirits, that they were the sons and daughters of God.' The number need not surprise you, when you learn, that every Methodist preacher converses closely, and examines thoroughly, every member of his Societies, concerning the work of God upon their souls, once every three months. This single point of their spiritual economy, gives them advantages to know and discern the operations of the Divine Spirit, in the enlightening, convincing, converting, justifying, sanctifying, and building up of the souls of men, which no other system affords, and no other ministers in the same degree possess."

This gentleman, like the writer in the *Christian Observer*, seems to have thought that "the doctrine of necessary assurance (necessary is not Dr. Clarke's word) was essentially connected with that of final perseverance. They could not believe that the Holy Spirit really witnesses to any man that he is a child of God, whose conduct proves to-morrow that he is a servant of Satan." Of this objection Dr. Clarke thus satisfactorily disposes:—"We never confound the knowledge of salvation by the remission of sins, with final perseverance. This doctrine has nothing to do with a future possession. The truly believing soul has now the witness in himself; and his retaining it depends on his faithfulness to the light and grace received. If he gives way to any known sin, he loses this witness, and must come to God through Christ as he came at first, in order to get the guilt of the transgression pardoned, and the light of God's countenance restored. For, the justification any soul receives, is not in reference to his future pardon of sin, since God declares his righteousness 'for the remission of sins that are past.' And no man can retain his evidence of his

acceptance with God, longer than he has that 'faith which worketh by love.' The present is a state of probation: in such a state, a man may rise, fall, or recover; with this, the doctrine of the 'witness of the Spirit' has nothing to do. When a man is justified, all his past sins are forgiven him. But this grace reaches not on to any sin that may be committed in any following moment."

Among multitudes of passages in which he has defended this doctrine against its assailants, both within the Christian church and without it, one may be selected from a sermon which he preached at Plymouth in the early part of his career. He was answering this objection: — that, "when the human mind gets under the dominion of superstition and imagination, a variety of feelings, apparently divine, may be accounted for on natural principles." To this he answered, "First, superstition is never known to produce settled peace and happiness. It is, generally, the parent of gloomy apprehensions and irrational fears. But, surely, the man who has broken the laws of his Maker, and lived in open rebellion against him, cannot be supposed to be under the influence of superstition, when he is apprehensive of the wrath of God, and fears to fall into the bitter pains of an eternal death? Secondly, imagination cannot long support a mental imposture. A person may imagine himself for a moment to be a king, or to be a child of God; but that reverie, where there is no radical derangement of mind, must be transient. Thirdly, but it is impossible that imagination can have any thing to do in this case, any farther than any other faculty of the mind, in natural operation: for the person must walk according as he is directed by the word of God; and the sense of God's approbation in his conscience, lasts no longer than he acts under the spirit of obedience. Has imagination ever produced a life of piety? If it can sustain impressions in spiritual matters for years together, this must be totally preternatural; and thus miracle must be resorted to, to explain away a doctrine which some men, because they themselves do not experience it, deny that any others can." Then, referring to his own experience,

he added, "Most of you know that I am no enthusiast, that I have given no evidences of a strong imagination, that I am far from being the subject of sudden hopes or fears, that it requires strong reasons and clear argumentation to convince me of the truth of any proposition not previously known. Now, I do profess to have received, through God's eternal mercy, a clear evidence of my acceptance with God. It is now upwards of seven years since I received it; and I hold it, through the same mercy, as explicitly, as clearly, and as satisfactorily as ever."

Another important point of theology, which has likewise been omitted in Dr. Clarke's written creed, is that concerning the foreknowledge of God. He laboured to prove that God has not an absolute knowledge of future events. He maintained, that a certain anticipation implied a certain issue; and that no contingent issue can be reconciled with an infallible prognostication. In other words, he felt, that, if he admitted the doctrine of an absolute foreknowledge, he must become a fatalist. This may be classed among those matters, concerning which we should do well to remember,

> Sunt certi denique fines,
> Quos ultra citraque nequit consistere rectum.

It is possible for us to seek to comprehend what we never shall, until the final revelation of Jesus Christ. It is certain, that, while, on this point, Dr. Clarke went too far to satisfy one party, he did not go far enough to satisfy the other. Perhaps, he himself felt that he had ventured upon dangerous ground.

That doctrine by maintaining which Dr. Clarke was more especially distinguished, remains now to be noticed. It is plainly stated in article ten of his written creed. In early life, as we have seen, he narrowly escaped the snares of Socinian sophistry. This escape, without any suggestions from man, led him to examine the doctrine of the Eternal Sonship of Christ; which, he concluded, no man can hold, and hold the eternal, unoriginated nature of Jesus Christ. On this point, he has produced a simple argument in his note on Luke i. 35, an argu-

ment, in his own esteem, "absolutely unanswerable." The argument is this :—

"1. If Christ be the Son of God, as to his divine nature, then he cannot be eternal. Son implies a father; and father implies, in reference to son, precedence in time, if not in nature too. Father and son imply the notion of generation, and generation implies a time in which it was effected, and time, also, antecedent to such generation. 2. If Christ be the Son of God, as to his Divine nature, then the Father is of necessity prior, consequently, in Godhead, superior, to him. 3. Again, if this Divine nature were begotten of the Father, then it must have been in time; i. e. there must have been a period in which it did not exist, and a period when it began to exist. This destroys the eternity of our blessed Lord, and robs him at once of his Godhead. 4. To say that he was begotten from all eternity, is absurd; and the phrase Eternal Son is a positive self-contradiction. Eternity is that which had no beginning, and stands in no reference to time. Son supposes time, generation, and father, and time, also, antecedent to such generation. Therefore, the theological conjunction of these two terms, son and eternity, is absolutely impossible, as they imply essentially different and opposite ideas."

Dr. Clarke has often been heard to say :—"Let my argument on Luke i. 35, be proved false, (which, if it could be, might be done in as small a compass as that of the argument itself,) then I am prepared to demonstrate, from the principles of the refutation, that Arianism is the genuine doctrine of the Gospel, relative to the person of Jesus Christ. But, as that argument cannot be confuted, and my argument in favour of the proper Divinity of Jesus Christ, in my sermon on Salvation by Faith, cannot be overthrown; consequently, the doctrine of the proper and essential and underived Deity of Jesus Christ must stand, and that of the Eternal Sonship must be overwhelmed in its own error, darkness, and confusion."

In one of his letters to Mrs. Clarke before their marriage, there is the following reference to this subject :—

"You once asked my opinion concerning the meaning of the phrase 'The Eternal Son of God.' I gave it you; and, howsoever singular, and unauthorised by Doctors, it may appear, yet I never had any reason to alter it, nor do I believe I ever shall. After having been sorely tossed in beating about the common bay for anchorage without success, I have at last, through the tender mercy of God, found it where I almost ride alone. As long as I believe Jesus Christ to be the Infinite Eternal I AM, so long, I suppose, I shall reject the common notion of his 'Eternal Sonship;' not only because it is an absurdity and a palpable contradiction, but because I cannot find it in the Bible. On his Godhead, the foundation of the salvation of my soul is laid. Every thing, therefore, that derogates from that, I most cordially reject."

After the foregoing extracts, the following remarks by Mr. Anderson, though on a subject so serious, are calculated to excite a smile: — "But, even here, [in opposing the doctrine of the Eternal Sonship,] his sterling good sense, his reverence for the mysteries of Christ, together with the grace of God which was in him and abounded, so completely triumphed, that, in him, the point in question was a harmless opinion. He had the courage of a great man to broach his sentiments as a commentator; he had the wisdom of a Christian man, not to give prominence in his ministrations to a tenet, which, he knew and confessed, was exploded in the standards of Wesleyan orthodoxy. Upon the whole, I strongly incline to the opinion, that, with him, it was rather a denial of the name than of the thing!! FOR (!) he strongly asserts the existence of a trinity in the Godhead; magnifies the divinity of the Lord Jesus as the Eternal Word; and, with that fundamental belief, associates all the kindred doctrines of the incarnation, atonement, and mediation of Immanuel!" Wonderful discovery!

But this cursory review of the chief theological opinions of Dr. Clarke, has already exceeded its prescribed limits; and we must hasten to notice his works and his general character.

CHAPTER XV.

It would not be compatible with the limits, nor was it included in the design, of this little book, to attempt a critical review of Dr. Clarke's numerous works. This is the less desirable, inasmuch as most of them, with their respective merits and defects, real or supposed, are familiar to those classes of readers for which they were composed. The following list contains the chief part of them, perhaps all that added to the writer's reputation. Two or three small pieces which he published are not specified: —

Dissertation on the Use and Abuse of Tobacco: London, 1797. 8vo.—A Bibliographical Dictionary, containing a Chronological Account of the most curious books, in all departments of literature, from the infancy of printing to the beginning of the 19th century; to which are added, an Essay on Bibliography, and an Account of the best English translations of each Greek and Latin classic. 1802. 6 vols. 12mo and 8vo.—The Bibliographical Miscellany, or a Supplement to the Bibliographical Dictionary, down to 1826. 2 vols. 12mo and 8vo.—Baxter's Christian Directory abridged. 1804. 2 vols. 8vo.—Claude Fleury's History of the Ancient Israelites, with an account of their Manners, Customs, &c., with a Life and fine Portrait of Claude Fleury. 1805. 12mo.—The Succession of Sacred Literature, in a chronological arrangement of authors and their works, from the invention of alphabetical characters to the year of our Lord 345. 1807. 12mo and 8vo, vol. 1st.—Shuckford's Sacred and Profane History of the World connected, including Bishop Clayton's Strictures on the work, embellished with a set of maps. 1808. 4 vols. 8vo.—Sturm's Reflections, translated from the German. 4 vols. 12mo.—The Holy

Scriptures, &c. &c., with the Marginal Readings, a Collection of Parallel Texts, and Copious Summaries to each Chapter; with a Commentary and Critical Notes, designed as a help to the better understanding of the Sacred Writings. 8 vols. 4to. 1810—26.—Harmer's Observations. 4 vols. 8vo.—Clavis Biblica; or, a Compendium of Scripture Knowledge. 8vo.—Lives of the Wesley Family. 8vo.—Three volumes of Sermons, besides several single discourses and detached pieces; and many anonymous articles in the Classical Journal, in the Eclectic Review, and in various other respectable journals. To these may be added the new edition of Rymer's Fœdera, in folio, of which he saw the first volume, and part of the second, through the press. This work is now superintended by a commission under Government. Only three volumes have been published. The original edition, which consisted of twenty folio volumes, has long since disappeared; the second is rarely to be seen; and the third, which was printed at the Hague, in 1738, is exceedingly scarce.

Without attempting a formal review of these numerous and voluminous works, a few interesting particulars may be given concerning some of them.

The Commentary is entitled to our first attention. It was in a course of publication during seventeen years. It was begun, continued, and ended, with prayer. It was completed in the year 1826; and will for ever remain a monument of the author's genius, wisdom, learning, knowledge, and piety. In looking back upon the labours of his life, one wonders how he found time for such a work as this. But he began it early. We find him in the year 1785, only three years after his entrance into the ministry, considerably advanced in a systematic course of study. "Being convinced," he observes, "that the Bible was the source whence all the principles of true wisdom, wherever found in the world, had been derived, my desire to comprehend adequately its great design, and to penetrate the meaning of all its parts, led me to separate myself from every pursuit that did not lead, at least indirectly, to the accomplishment of this end." Thus we see, that, though unconsciously,

(for this was laid out as a plan of *private* study,) yet, when scarcely more than a boy, he had actually begun to lay the foundation of the mighty work. Though, at first, he did not even commit to paper the result of his reading, and, even when he did, it was for some time without any view to publication, but solely to facilitate his own progress in acquiring a sound knowledge of the Scriptures, and although, moreover, he entirely changed his plan when he had proceeded a good way in purposed preparation for a printed work; yet there can be no doubt, that the fruits of his earliest reading and meditation on the sacred volume were found useful in the execution of his grand design. After he had made considerable preparation, he altered his plan so completely, that he could not make use of a page of what he had before written. "All," he remarks, "has been retranscribed, and innumerable additions and retrenchments made throughout." Many criticisms on the sacred text, with illustrations from ancient authors, were, after much time and labour spent in collecting them, thrown aside, as tending to a plan too extensive. Besides, he studied to be useful, rather than to appear learned. As to criticism, therefore, he confined himself almost entirely to pointing out the force and meaning of expressions incapable of simple translation. "I do not pretend," he repeats, "to write for the learned; I look up to them myself for instruction. All the pretensions of my work are included in the sentence that stands in the title: it is 'designed as a help to a better understanding of the Sacred Writings.'" The work, put forth with these modest pretensions, was twice laid aside from indisposition, and once on account of a sudden rise in the price of paper. It was likewise unavoidably delayed by a multitude of other engagements. To crown the list of circumstances that retarded its appearance before the world, and to show the generosity and disinterestedness of the author, when he was ready to proceed with the publication, another Commentary by a friend of his (probably Mr. Benson) being announced and extensively advertised, Dr. Clarke withheld his own, not willing that the attention of the public should be

divided between the two works, lest the sale of his friend's might be injured. At length, however, the part of Genesis, by Dr. Clarke, was brought out; and, at last, notwithstanding many fears that he would not live to complete it, or at least to carry the whole of it through the press, it was entirely published. The following is the Doctor's own account of his labours: —

"In this arduous labour I have had no assistants; not even a single week's help from an *amanuensis;* no person to look for common places, or refer to an ancient author; to find out the place and transcribe a passage of Greek, Latin, or any other language, which my memory had generally recalled, or to verify a quotation; — the help excepted which I received in the chronological department from my own nephew. I have laboured alone for nearly twenty-five years previously to the work being sent to press; and fifteen years have been employed in bringing it through the press to the public: and thus about forty years of my life have been consumed."

In presenting some portions of the work to the Duke of Sussex, Dr. Clarke gave his Royal Highness an account of his labours; from which account, as it differs, in some respects, from any other, we present some extracts: —

"Conscious that translators in general must have had a particular creed, in reference to which they would naturally consider every text, I sat down with a heart as free from bias and sectarian feeling as it was possible, and carefully read over, cautiously weighed, and literally translated, every word, Hebrew and Chaldee, in the Bible: and, as I saw it was possible, while even assisted by the best lexicons, to mistake the import of a Hebrew term, and knowing that the cognate Asiatic languages would be helps of great importance in such an inquiry, I collated every verse where I was apprehensive of difficulty, with the Chaldee, Syriac, Ethiopic, Arabic, and Persian, as far as the Sacred Writings are extant in these languages, with a constant reference to Readings collected by Kennicott and De Rossi, and to the Septuagint and Vulgate, the earliest translations of the

Hebrew text which have reached our times. This reading and collation produced an immense number of notes on all parts of the Old Testament, which I was prevailed on, by several of my learned friends, to extend in form of a perpetual comment on the whole book. The Comment I put to press in 1810, after having been, for the thirty years preceding, employed on the reading, collating, &c., already mentioned. When I had finished in this way the Pentateuch, and the books of Joshua and Judges, I was advised by many of my friends, (who were apprehensive, from the infirm state of my health, that I might not live long enough to go regularly through the whole,) to omit for the present the Old, and begin with the New, Testament. I did so, and literally translated every word of that last best gift of God to man, comparing the whole with all the ancient versions, and the most important of the modern, and collated all with the various readings collected by Stephens, Fell, Courcel, Gherard of Maestricht, Bengel, Mills, Wetstein, and Griesbach, actually examining many manuscripts myself, illustrating the whole by quotations from ancient authors, Rabbinical, Greek, Roman, and Asiatic. I brought my Comment on the above plan down to the end of the Apocalypse. When this was finished, I returned to the Old Testament. In the prosecution of this work, I was led to attend, in the first instance, more to words than to things, in order to find their true ideal meanings, together with the different shades of acceptation to which they became subjected in their application to matters which use and circumstances, in the lapse of time, had produced. And, as I perceived an almost continual reference to the literature, arts, and sciences, of the ancient world, and of the Asiatic nations in particular, I made these things my particular study, having found a thousand passages which I could neither illustrate nor explain, without some general knowledge of their jurisprudence, astronomy, chemistry, medicine, surgery, meteorology, pneumatics, &c., and with their military tactics, and the arts and trades of common life. In such researches, connected with the studies previously mentioned, and in bringing down the Comment

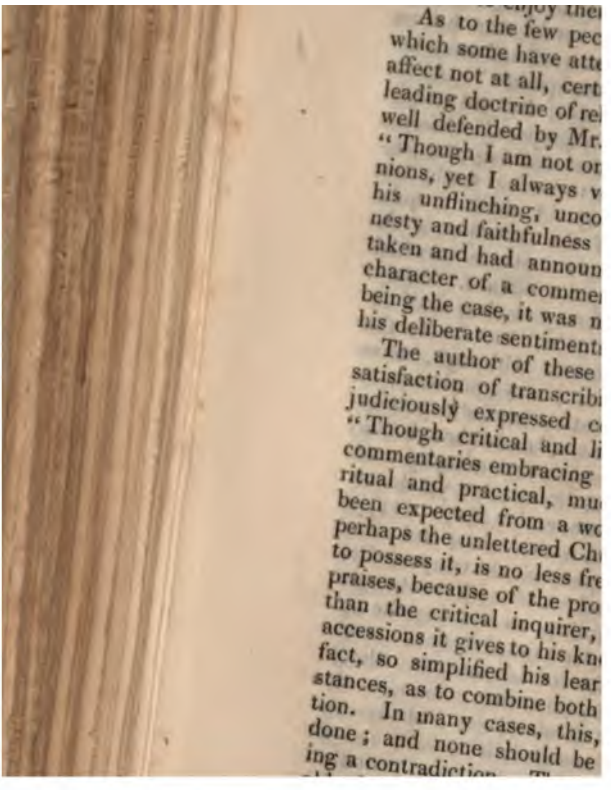
as before specified, I have consumed nearly forty years. And by this your Royal Highness will at once perceive, that, be the work ill or well executed, it has not been done in a careless or precipitate manner; nor have any means within my reach been neglected, to make it, in every respect, as far as possible, 'a Help to the better understanding of the Holy Scriptures.' In the course of all this labour, I have also paid particular attention to those facts recorded in the Bible, which have been the subject of animadversion by freethinkers and infidels of all classes and times. I trust I may say, that no such passage is either designedly passed by or superfluously considered; that the strongest objections are fairly produced and met; that all such parts of the Divine writings, are, in consequence, exhibited in their own lustre; and that the truth of the doctrines of our salvation, has had as many triumphs as it has had attacks, from the rudest and most formidable of its antagonists. On all such subjects, I humbly hope that your Royal Highness will never consult these volumes in vain. And, if the grand doctrines that constitute what some call orthodoxy (which prove that God is loving to every man, and that, from his innate, infinite, and eternal goodness, he will, and has made provision for the salvation of every human soul) be found to be those which alone have stood the test of the above sifting and examination, it was not because they were sought for beyond all others, and the Scriptures bent in that way in order to favour them; but because these doctrines are essentially contained in, and established by, the oracles of God. Thus, I have given a general account of the labour in which the principal part of my life and strength has been consumed, — a labour which, were it yet to commence, with the knowledge I now have of its difficulty, millions of silver and gold could not induce me to undertake."

For a more minute account of the labour which the Commentary cost its indefatigable author, the reader is referred to his General Preface, and to the Postscript at the end of Malachi. It may be sufficient in this place to add, as a specimen both of the labour itself and of the

astonishing diligence with which it was performed, the following extract from the former of those articles:—"When I had formed the purpose of writing short notes on the New Testament, I collated the common printed text with all the manuscripts and collections from manuscripts to which I could have access. Scarcely had I projected this work, when I was convinced that another was previously necessary; viz. a careful perusal of the original text. I began this, and soon found that it was perfectly possible to read, and not to understand. Under this conviction, I sat down, determining to translate the whole, before I attempted any comment, that I might have the sacred text the more deeply impressed on my memory. I accordingly began my translation in June, 1794, and finished it in May, 1795; collating the original text with all the ancient and with several of the modern versions; carefully weighing the value of the most important various readings found in those, and in the most authentic copies of the Greek text." After an interval of two years, proceeds the Doctor, "I found I had not gone through the whole of my preliminary work. The New Testament, I plainly saw, was a comment on the Old; and, to understand such a comment, I knew it was absolutely necessary to be well acquainted with the text. I then formed the plan of reading, consecutively, a portion of the Hebrew Bible daily. Accordingly, in January, 1797, I began to read the original text of the Old Testament, noting down, on the different books, chapters, and verses, such things as appeared to me of most importance. This preliminary work I finished in March, 1798, having spent in it a little more than one year and two months; in which time I translated every sentence, Hebrew and Chaldee, in the Old Testament." The mere purification of the text of the authorised version (to which, in Dr. Clarke's opinion, the original alone is superior), from the corruptions in punctuation, &c., contracted during the lapse of years, was a work of great labour and anxiety. To the marginal readings he attached a high value, having found that they were to be preferred to those in the text, in the proportion of at least eight out of ten.

Notwithstanding some peculiarities of opinion which the work contains, it is allowed by impartial judges to be at once the most learned and the most useful commentary that has been published. The frankness with which the author declares his opinions, even where they are at variance with those commonly received upon the same subjects, has exposed him, though very unjustly, to the charge of being dogmatical, not to say heretical. Any appearances of this might more safely be attributed to the strength in which he conceived, and the force and freedom with which he expressed, his opinions. When the time came for speaking of himself — when he issued, and when he had completed his Commentary, for instance, — instead of praising himself, he spoke of himself in the humblest terms, and depreciated his own talents and learning in a strain almost painful to the reader. "Though perfectly satisfied," he observes, "with the purity of my motives, and the simplicity of my intention, I am far from being pleased with the work itself. Whatever errors may be observed, must be attributed to my scantiness of knowledge." When alluding to some points on which he differed from other men, he expresses the most liberal, manly, and Christian sentiments. Though he avows his firm belief in what he had put forth, he leaves others to the unmolested enjoyment of their own opinions, concluding with these remarkable words, "While God bears with us, and does us good, we may surely bear with one another." "I hope," he observes, in presenting a copy of his Notes on Genesis to Lord Teignmouth, "I have steered perfectly clear of all religious controversies, even while undisguisedly supporting my own views of Divine truth; and I farther hope, that no description of Christians will find themselves in any respect aggrieved by my work. I have never written on polemic divinity, and I abhor all religious contentions." In all matters of pure criticism, or of curious investigation, his opinion is delivered with the candour of a liberal inquirer after truth; it is never insisted upon so as to offend those who may differ from him. Of this, his famous hypothesis concerning the animal which tempted Eve, may be quoted as an in-

stance. "If," he observes, "any person should choose to differ from me, he is at perfect liberty to do so. I make it [my opinion] no article of faith, nor of Christian communion. I crave the same liberty to judge for myself, that I give to others, to which every man has an indisputable right; and I hope no man will call me a heretic, for departing from the common opinion." As for the controversies among religious people, they are seldom mentioned in the work. "I simply propose," observes the author, "what I believe to be the meaning of a passage, and maintain what I believe to be the truth, but scarcely ever in a controversial way. I think it quite possible to give my own views of the doctrines of the Bible, without introducing a single sentence at which any Christian might reasonably take offence. And I hope that no provocation which I may receive, shall induce me to depart from this line of conduct." To this resolution Dr. Clarke strictly adhered. Although, before he had seen one line of the work, one gentleman (a Christian minister!) expressed great anxiety for its publication, that "he might tear it to pieces;" and although many vain but sufficiently zealous attempts were actually made by different writers to depreciate its worth; yet he answered them not a word, except once (in May, 1811) in the *Classical Journal*, in which some critics had raised a learned dust about the serpent which tempted Eve. The conclusion of his brief, and, as many have thought, triumphant reply, is worth quoting, as showing the opinion he entertained of anonymous animadversions:—"An anonymous writer has a number of advantages. Should he make a thousand blunders, when they come to be detected, shame burns not his cheek: he is Nobody concealed, and probably would be nobody if known; and yet he claims the privilege, through the means of periodical publications, or anonymous pamphlets, to slander or destroy his neighbour's good name or reputation, while himself is covered with thick darkness! To the unfathered productions of such writers, no attention should be paid; but calumny meets with a pretty general reception, and the periodical publications are becoming proverbial for their conveyance of literary abuse. Though I believe I



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is the almost total omission to explain the sense of the prophetic Scriptures, owing to the conviction of the author, that prophecy is not susceptible of any clear and certain explanation. Many portions of it have been admirably executed. We might mention the Pentateuch, the Book of Job, the Gospels, and the Acts of the Apostles. On Job, he exercised much time and pains, thinking out his opinions on that difficult but interesting book with more than ordinary care and research. And with regard to the Acts, he writes, London, January, 1814, 'Acts will soon be finished. It has cost me more labour than any other part of the work. I think it by far the best I have yet done.' And if the opinion of an author, on his own writings, be admitted as authority, the comment on the Books of Moses was also among the most successful efforts of his pen. With regard to some other books, he had the candour to allow, that they did not by any means come up to his wishes; and perhaps the truth is, his strength of mind, gigantic as it was, could not be uniformly sustained throughout the whole of this prodigious undertaking."

It has been reported that the Doctor made large gains by his Commentary; but this, it has been said, is not the fact. Though all, or most of his works, had an extensive sale, he reaped but a small profit from them, compared with the expense in time, labour, and materials, which they cost him. And here let us correct an error to which an American Calvinistic divine has given currency. We refer to Dr. Mason, of New-York, who, according to Mr. Morris, informed the late Robert Hall, that, though the attempt had been made to sell an edition of Dr. Clarke's Commentary in the United States, it met with so little encouragement that the publisher desisted, *re infecta*. Now, the fact is, that not only was the edition completed, but that a very great number of copies met with a rapid sale; and, as Mr. Beaumont has eloquently remarked, "all over the United States of America, Dr. Clarke is read, and studied, and felt, and all but seen and heard, by the germinating mind of that new and teeming hemisphere."

"In Germany also," as the same gentleman was told

by a learned traveller who was present at the Doctor's funeral, "he would be lamented as much as in this country; for he was, beyond measure, respected and revered there, his works having revealed and praised him in their gates."

Of the Bibliographical Dictionary and the Succession of Sacred Literature, Mr. M'Nicol justly observes, that "the bibliographical information contained in them is extraordinary; especially considering his unfavourable circumstances as an active superintendent and preacher in the Methodist Connexion. To persons engaged in literary and theological researches, these writings are of great value; for the knowledge they supply of scarce and valuable works on the most important subjects connected with ecclesiastical learning, must be highly prized by students in divinity: and the whole is interestingly enlivened by his own characteristic and instructive observations. Notwithstanding the multiplicity and magnitude of the books to which he refers, he trusted not, in general, to other bibliographers, but, wherever he could seize upon the volumes, carefully analysed and described them for himself."

Dr. Clarke's enlarged publication of Fleury's Manners of the Ancient Israelites, has gone through four editions, although two several translations (one of which he adopted and improved) had previously appeared, neither of which sold. The success of his was due to the additions and improvements which he made. Fleury was a pious abbé, who refused to be a pluralist, declined preferment, and lived uncontaminated in the midst of a splendid court. This is an exceedingly useful work.

Harmer's Observations, as improved by Dr. Clarke, has had nearly equal succees. The author himself published two editions of his valuable work. Afterwards, three several editions were issued by Dr. Clarke. The first of these, however, was totally destroyed by fire at the printing-office. The second came out a year after, with still further improvements upon Harmer. It was found necessary to remodel the whole work. This was accomplished, however, with a fidelity that affords a lesson to editors, especially those who differ from their

authors. Dr. Clarke frequently dissented from Mr. Harmer; but he gave his reasons, instead of expunging what he disliked; so that the reader cannot complain that he is presented with a mutilated copy of the original of this work, which Dr. Clarke enriched with the fruits of the latest discoveries. He remarks, "Every man who wishes to understand the Scriptures, or who proposes to explain them to others, should not only possess a copy of this work, but endeavour thoroughly to understand its contents."

One of the most remarkable tracts which Dr. Clarke published, was one entitled, "A Letter to a Preacher, on his Entrance into the Work of the Ministry." This letter, originally intended for the guidance of the late Mr. Samuel Woolmer, has gone through four editions; and, besides abounding in excellent maxims, with some respecting which there may be, and no doubt is, a difference of opinion, gives a tolerable insight into the writer's character and habits. The third section is devoted to the "choice of texts;" and some curious instances (now, we should hope, uncommon) are mentioned of absurd and injudicious treatment. "A preacher took for his text, Isaiah xxviii. 16, 'He that believeth shall not make haste.' On this he preached two sermons: his division was as follows: 'I shall first prove that he who believeth *shall* make haste; and secondly, show in what sense he that believeth shall *not* make haste.' On the first, which was a flat contradiction of the text, he spent more than an hour; and the congregation were obliged to wait a whole month, before he could come back to inform them, that he who believeth *shall not* make haste. Another, a citizen of no mean city, not a thousand miles from the place where I write, took his text from Psalm xxxiv. 19, 'Many are the afflictions of the righteous; but the Lord delivereth him out of them all.' 'In handling this text, I shall first prove that there is *none righteous;* secondly, that the afflictions of the *righteous* are many; and thirdly, that the Lord delivereth him out of them all.'"

Two preachers with whom the Doctor travelled seem to have annoyed him not a little with their barbarous

mutilations of Scripture. "Their texts were continually such as these:—'Adam, where art thou?' 'I have somewhat to say unto thee.' 'If thou wilt deal justly and truly with my master, tell me.' 'I have put off my coat, how shall I put it on?' 'Thy mouth is most sweet,'" &c.

The fourth section is, "Concerning your behaviour in the pulpit:"—"Never shake or flourish your handkerchief; this is abominable: nor stuff it in your bosom; this is unseemly."

In the following remarks, we cordially concur:—"Seldom quote poetry in your sermons; to say the least of this custom, it certainly is not agreeable to the rules of congruity, to interlard prose discourses with scraps of verse. Reverse the business, and see how oddly a poem will appear, which has here and there scraps of prose in it. It must be granted, that many public speakers use it sometimes; but the very best speakers use it very seldom."

The following advices are extremely characteristic of the Doctor, who was, in every respect, a model for neatness, regularity, and good order. He did not despise little things:—"Give the family where you lodge as little trouble as possible. Never desire any of them, not even the servants, to do anything for you that you can conveniently do for yourself. It is an odious thing to see a person, whose character should be the servant of all, pressing every body into his service; giving unnecessary trouble wherever he comes; turning a house upside down; and being dissatisfied with every thing that is done for him."

In quoting the annexed, it ought to be observed, that the race addressed is now nearly, if not wholly, extinct; and, also, that the greater part of the letter is concerning matters of much more solemnity and importance:—"Never pull off your boots, shoes, or gaiters, in a parlour or sitting-room. Leave your hat, whip, great coat, &c., in the hall, lobby, or some such place. Do not leave your foul linen, dirty clothes, shoes, &c., about in the room where you lodge. After having left your bed uncovered for some time, to cool and air, lay on

the clothes neatly when you quit your room; and always throw up your window when you go out. Empty the basin in which you have washed your hands, &c., and leave it always clean. Don't splash the walls or the floor. Wipe every drop of water off the wash-stand, and spread your towel always to dry, and, when dry, fold it loosely up, and place it on the head of the water-bottle. Never comb out your hair in a sitting-room, or before company; this is an unpardonable vulgarity; nor brush your clothes in a bed-room; this spoils the furniture. See that you spill no ink on the floors, tables, &c. Leave every thing in the place where you found it, and habituate yourself to put every chair you sit on in its proper place when you rise." But, though these advices may be now, in a great measure, unnecessary, the book contains, as before observed, many others of permanent utility, and, on that account, cannot be too highly recommended.

The pamphlet on the use and abuse of tobacco, evinces the very strong desire of Dr. Clarke to be useful to his countrymen. It has had the effect of inducing many persons who had accustomed themselves to the use of that noxious weed, in its various forms, to abandon their filthy and injurious habits; although it was not published with any more ambitious hope than that of deterring young beginners, and saving others from becoming ensnared by one or other of the three foes to health and cleanliness, against which, indiscriminately, the writer levels his denunciations; namely, the pipe, the snuff-box, and the quid. This tract, which has been widely circulated, and is now scarce, contains much valuable information, conveyed sometimes in a vein of irony or sarcasm. It chiefly consists of medical opinions against the use of tobacco in any form, except as a tincture, which, in very small quantities, has been found useful in cases of dropsy and dysury; and of instances in which disease and premature death have resulted from piping, snuffing, and chewing. If the writer of these pages may give an opinion, its arguments and statements are irrefragably condemnatory of all who indulge in such practices, especially professors of religion, and more especially Wesleyan Methodists, who are presumed, accord-

ing to the rules of their Society, to have forsworn the use of tobacco and snuff. This pamphlet is more conclusive, perhaps, than that of "our noble King James," of whom, by the way, the Doctor, in another place, remarks, "that he was called a hypocrite by those who had no religion, and a pedant by those who had not half his learning." It may be less than the least of all Dr. Clarke's other works in literary excellence; but it deserves this notice on account of its utility.

The Sermons of Dr. Clarke form the only other publication which seems to require particular notice. Every person, accustomed to his ministry, must recognise in them the peculiarites of his manner. Each discourse contains a large portion of sound theology and of biblical exposition. Nearly every subject is treated in a manner more or less novel, but always clear and conclusive. Some of the sermons contain remarkable examples of the rare skill and effect with which he made his scientific attainments contribute to the elucidation of Scripture. "For comprehension of thought, clear and forcible argumentation, and profound views of divine truth," says a judicious writer in the *Wesleyan-Methodist Magazine*, "some of them are equal to the best sermons of Farindon, Barrow, or South; but, on the subject of personal godliness, incomparably superior. We know of no sermons in which so much learning is brought to bear upon the all-important subject of experimental religion." Sometimes, however, he expresses himself in very decided terms, on subjects, with respect to which, more moderate language would, perhaps, have been better; as, for instance, when he denounces organs as "heathenish accompaniments," and declares, that, if they be not abolished, singing will soon cease to be a part of divine worship. But they have been too long used, whether properly or improperly, for such a prediction to have much weight. Another instance, in which the Doctor may be said to have spoken without due consideration, is that in which, without any qualification, he commends the novels of the late Sir Walter Scott. He whose penetration could discover materialism in the Fifth Book of Paradise Lost, might surely have found something for a Christian minister to condemn in the

works of the author of Waverley, especially when eulogising their acknowledged merits. Among other persons to whom he presented copies of his published discourses, was the late Serjeant (or Sir Albert) Pell, who, in acknowledging the gift, styled the giver "one of the most learned men of his age;" and, as to the sermons, expressed his hope "that he was a better man than he was before he perused them."

It is a happy circumstance, that Dr. Clarke was induced to publish so many of his sermons during his life; for, as he never wrote those which he preached, his survivors would not have been able to supply them to the public. He was led to adopt that measure through fear of their being published from the notes of short-hand writers, for whom, he says, he spoke too quickly, though with sufficient distinctness. When he was preparing for the press the volume in which he thus speaks, several of his sermons were sent to him in the form in which they had been reported; and he found that they contained so little of what he had said, in his own words, or in its perfect shape, that he could make no use of them whatever. "They had given me a strange language," he observes, "worse, by many degrees, than my own. They had often perverted my sense, misrepresented my criticisms, and confounded my reasoning." To save his reputation from these injuries, he intimated his intention of making a distinction among his papers previous to his death, for the guidance of his executors, as to what portion of them should form his posthumous works.

It has been stated that Dr. Clarke did not write his sermons in order to their being preached, and that, therefore, when he resolved to publish them, the labour of writing them was unavoidable. It can have been no easy task so to possess his mind and memory with the subjects of discourse, as to preserve their resemblance in the pulpit and in the press; and that he succeeded in accomplishing this, shows how profoundly he must have meditated them.

His style of writing was unstudied. He wrote as he thought, and his thoughts were not about the

graces of speech. Like Mr. Wesley, he sacrificed all mere ornament to plainness and intelligibility—the desire to shine to the wish to be useful. Dr. Clarke began his literary career as he finished it, studious of one thing only; and that was to convey the most information in the fewest and plainest words. Dr. Clarke's style wants the evenness and precision of Mr. Wesley's. He is sufficiently precise in the choice of words, but he is not precise in their arrangement. The punctuation of the Doctor's writings is also very loose. The redeeming qualities of his style consist in its pregnancy, and force, and vigour; in a sterling and plentiful vocabulary; and on practical subjects he wrote, as well as spoke, with the unction and energy which spring out of acute sensibility and intimate experience. He was, undoubtedly, an author of first-rate talent in the field in which he laboured; and he evinces always the possession of a capacious and an acute understanding. Of his knowledge, it were superfluous to speak. "Through a studied, rather than a natural, dislike of what was fine and cautiously finished, (says Mr. M'Nicol,) he was by no means careful to prune and dress the produce of his exuberant mind. But even here he might probably have excelled, and might have attained a style of writing truly beautiful and eloquent, without at all impairing its perspicuity and force, but for that high philosophical, or rather theological, contempt, with which he usually spoke of such ornaments."

It is almost unnecessary to remark, that Dr. Clarke could not have composed the works which have been enumerated, without possessing a large library. He collected, indeed, some thousands of volumes in various languages, among which were many that were very ancient, scarce, and valuable. Of manuscripts, both ancient and oriental, he left behind him a valuable collection, amounting to nearly one thousand volumes, which is now in the possession of his youngest son. Of natural and other curiosities, he had a museum, which, taken in the aggregate, afforded specimens coeval with almost every age, and had been transmitted from various parts of the world. This collection was sold by auction,

and was divided into no less than 355 lots, classed under the following heads:—Minerals, shells, precious stones, &c.; coins and medals; Chinese drawings, charts, maps, engravings, &c.; ancient charters, charts, paintings, &c.; Hebrew rolls, and Cingalese and Persian manuscripts; Egyptian, Hindoo, and other idols; mathematical and philosophical instruments; casts in China, from the antique, &c. &c.

Before we proceed to sketch the general character of Dr. Clarke, we will describe the mode and matter of his preaching. He never knew before-hand (such are his own words) one single sentence that he should utter. This was owing to the "verbal imperfection of his memory," an imperfection which has been stated to the reader. Mr. Everett must, therefore, be in error in the following statement:—"Never was man more faithful to instruction imparted; his stores continued to accumulate till the close of his life. It was not barely a subject in the mass, that he could grasp and retain, but in its minutest details, *recollecting the identical words* in which several sentences might be expressed, with the intonations of the voice, the point, and particular bearings of those words, both in his native tongue and in foreign languages." But, though the memory of Dr. Clarke was forgetful of words, it was surprisingly retentive of things. Study and meditation, therefore, were his only preparation for the pulpit; and his subject was almost always taken from the Epistle or Gospel for the day, as appointed by the Church. His sermons seldom occupied less than one hour in the delivery; sometimes they occupied as much as two.

The Rev. J. B. B. Clarke has given a very realising description of his father's preaching:—"The appearance of my father, and his effect, while in the pulpit, upon a stranger, would probably be something like this:—he would see a person of no particular mark, except that time had turned his hair to silver, and the calmness of fixed devotion gave solemnity to his appearance. He spreads his Bible before him, and, opening his hymn-book, reads forth, in a clear, distinct, full voice, a few verses, after the singing of which, he offers up a short prayer,

which is immediately felt to be addressed to the Majesty of heaven. The text is proclaimed, and the discourse is begun. In simple, yet forcible, language, he gives some general information connected with his subject, or lays down some general positions drawn from either the text or its dependencies. On these he speaks for a short time, fixing the attention by gaining the interest. The understanding feels that it is concerned. A clear and comprehensive exposition gives the hearer to perceive, that his attention will be rewarded by an increase of knowledge, by new views of old truths, or previously unknown uses of ascertained points. He views with some astonishment the perfect collectedness with which knowledge is brought from far, and the natural, yet extensive, excursions which the preacher makes, to present his object in all its bearings, laying heaven and earth, nature and art, science and reason, under contribution, to sustain his cause. Now, his interest becomes deeper; for he sees that the minister is beginning to condense his strength, that he is calling in every detached sentence, and that every apparently miscellaneous remark was far from casual, but had its position to maintain, and its work to perform; and he continues to hear with that rooted attention which is created by the importance and clearness of the truths delivered, by the increasing energy of the speaker, and by the assurance in the hearer's own mind that what is spoken is believed to the utmost and felt in its power."

The same writer adds the following interesting particulars: — "From the year 1784 to 1785, he preached five hundred and sixty-eight sermons, independently of lectures, expositions, &c.; and from 1782 to 1808, he preached no less than six thousand six hundred and fifteen sermons, also exclusive of exhortations, &c. During his abode in London, for three years, commencing 1795, he walked more than seven thousand miles, merely on journeys to preach in the city and its neighbourhood, not reckoning his walking on other private and public business. Another remarkable fact concerning that period is, as stated by the late Mr. Buttress, of Spitalfields, his invariable companion, 'though preaching at widely distant places, he never preached the same ser-

mon twice, excepting on one occasion, at my particular request.' He hardly ever wrote a line as a preparation for preaching. I have now in my possession a slip of paper, about three inches long by one wide, containing the first words of a number of texts; and this was the sole list of memoranda on which he preached seven occasional sermons in various parts of the country. He never entered the pulpit but with diffidence, and with almost a painful sensation of his responsibility as a messenger of the Gospel of Christ Jesus. I have heard him say, that the thought of so inadequately declaring the counsels of God as to make the Gospel of none effect to the salvation of sinners, frequently drank up his spirit, and made his soul tremble; and this, perhaps, operating as such a feeling ought to operate in a well-constituted mind, caused that fervour of exhortation which frequently marked his discourses, when all the energies of his mind, and power of his language, were drawn forth to describe the infinite mercies of the God of love."

The *Wesleyan-Methodist Magazine*, for October, 1828, contains an able article concerning Dr. Clarke as a preacher, from which we have made the following selections: — "Dr. Clarke's preaching is expository. Having read his text, his great business is to explain the terms in which it is expressed, and to ascertain the precise meaning of the Holy Ghost; and then to apply to the understandings and consciences of his hearers the hallowing truths thus discovered. He never sanctions, by his example, the practice which is so fashionable in some quarters, of selecting a text merely as a motto;*

* This remark is illustrated by the following extract of a letter, which he addressed to the present Archbishop of Canterbury, in presenting his Grace with a volume of sermons: — "Whatever may be their merit, they are not constructed after the common manner of sermons. It has ever been my aim, both in preaching and writing, to endeavour to explain the words of God, that by this method I might attain to the knowledge of the things of God. Your Lordship well knows how little is done for the interests of Divine truth, where texts of Holy Scripture are taken as mottos to sermons, in which only sentiments or maxims of general morality, or social duties, are explained. To secure the end of public instruction, I

while the preacher proceeds to recommend his thesis by rhetorical ornaments, and to establish it by arguments of his own invention; leaving his hearers as ignorant of the contents of God's book as he found them. Dr. Clarke's own practice is in strict accordance with the advice which he gives to his brethren. 'All I have ever read on the subject,' says he, 'has never conveyed so much information to my mind on the original, and, in my opinion, the only proper mode, of preaching, as Nehem. viii. 8: "So they read in the book, in the law of God, distinctly; and gave the sense, and caused them to understand the reading."' Dr. Clarke's preaching is argumentative. He is never declamatory; and he seldom satisfies himself with a mere statement of what he conceives to be the truth. His object is to produce conviction. For the attainment of this object, he usually enters into a course of elaborate argumentation in every sermon. His argumentation, in some instances, is too abstract and recondite for the comprehension of ordinary people. We have sometimes heard people of strong sense and deep piety confess their inability to follow the learned Doctor through the labyrinths of consecutive deduction, into which he has entered in his theological discussions. Dr. Clarke's preaching is decidedly evangelical. No minister ever lived, who gave a greater prominence in his discourses to the vital truths of Christianity, or who contended for them with more consistency and zeal. In all his ministrations, there is a constant reference to the Divinity and Atonement of Christ, to the doctrine of free justification through faith in his blood, and to the renovation of human nature by the mighty working of the Holy Spirit. In his estimation, the true and proper Divinity of Christ is not an opinion, that may be innocently and safely held or rejected, but the key-stone of the Christian religion. The atonement and intercession of Christ, he constantly represents as the only medium

have often been obliged to call the attention of the people, not only to the literal meaning of several exotic words, but also to the import of many terms in their mother-tongue, which, though of frequent use in religious matters, are little understood.

of access to God, and as available to obtain the pardon of sin, and adoption into the family of God, in behalf of every penitent believer, whatever may have been his past conduct. He every where directs the attention of his hearers to the Holy Ghost, as the source of all strength, and comfort, and purity, in the human soul. These are principles of which Dr. Clarke never loses sight in the pulpit. The absolute necessity of this evangelical method of salvation, through the sacrifice of a Divine Victim, and by the inspiration of the third Person of the Holy Trinity, Dr. Clarke founds upon the universal depravity, guilt, and helplessness of fallen man. Dr. Clarke's preaching, above that of almost every other man, is distinguished by enlarged views of the divine philanthropy. He lays great stress upon the doctrine of general redemption, and the consequent willingness of God to save every human being. Next to the denial of redemption by the death of Christ, no erroneous tenet seems to rouse his indignation more, than the limitation of that redemption to a part only of the human race, and the absolute abandonment of all the rest to irremediable misery and despair. The religion which Dr. Clarke so forcibly presses upon the attention of his hearers, is eminently experimental and practical. It does not consist merely in orthodox opinions, pure forms of worship, and correct moral conduct; but is deeply seated in the affections, as well as in the understanding, and is manifest in the uniform exercise of holy tempers, in a pure and upright and useful life. It is the Doctor's invariable practice to exhort every penitent sinner immediately to believe on the Lord Jesus Christ, and to expect that direct testimony of the Spirit in his heart which will exclude all guilty fear, and enable him to rejoice in God with 'joy unspeakable and full of glory.' As none can defend the doctrine of Christian perfection with greater ability, so there is not one who is in the habit of enforcing it with greater zeal and frequency. The religion which Dr. Clarke is in the habit of teaching, is eminently a happy religion. It finds men under the displeasure of God on account of their guilt and wickedness, and incapable of fellowship and

communion with him; and it leads them to the enjoyment of the Divine favour, through faith in the sacrifice of Christ; and, by the sanctifying influence of the Holy Spirit, it qualifies them for uninterrupted intercourse with God. Numerous as are the excellences of Dr. Clarke's preaching, we think it is in the application of his sermons that he appears to the greatest advantage. Whatever may be the subject of his discourse, or in whatever manner it may be treated, his applications are always faithful, pointed, impressive; and they are often distinguished by great variety of thought and expression. His applications bring the subject home to the understandings and consciences of his hearers in a manner the most direct and irresistible. They display the most perfect conviction in his own mind of the truth of God's word, and leave no room for doubt in the minds of others. They appear so manifestly to flow from the heart, and they indicate such an intense desire for the spiritual interests of all present, that they scarcely ever fail to command the deepest and most respectful attention. We never saw a congregation indifferent under Dr. Clarke's preaching; and we never saw a congregation unmoved under his applications. In this essential requisite of good preaching, perhaps, Dr. Clarke was never excelled. His popularity, which, we believe, has never suffered the least abatement in any of the places where he has been appointed to labour, is not at all occasioned by the modulations of his voice, or any thing peculiarly attractive in his action and manner; nor is it occasioned by the arts of a meretricious and secular eloquence, which some people profess so greatly to admire: these, indeed, are things to which, we should think, he has never paid a moment's attention through the whole course of his life: it is rather to be attributed to the solid instruction which his ministry uniformly conveys, and to the hallowed feeling which, by the Divine blessing, it usually excites."

To the preceding may be added the opinions of several of Dr. Clarke's surviving brethren, opinions which are rendered the more interesting and the more credible by

their virtual coincidence, while the semblance of repetition is lost in their verbal variety.

"The character of his preaching (says Mr. Entwisle) was simple, yet argumentative, and sometimes deep and metaphysical; but, generally, so plain, that the least informed in his congregation understood him. He seemed to have taken no pains to polish his style. His language was not adorned with rhetorical figures; he studied not words, but things; and, therefore, his style, the produce of a gigantic mind, was nervous and bold; and he often astonished his hearers with something quite novel in his illustrations of Divine truth. His preaching was energetic beyond what is ordinarily witnessed. In connexion with the atonement of Christ, and the operations of the Holy Spirit, he held forth a free, present, and full salvation—a salvation from all sin, inward and outward, to be obtained by faith alone in Christ, and in those promises which are yea and amen in him. Thus he honoured Christ, and Christ honoured him; for, in all the circuits in which he laboured, he had many seals to his ministry, from his entrance on the work, as I have heard many testify; and, having been once his colleague, and often succeeded him, I can bear my feeble testimony to the same."

The following has been collected from the elaborate discourse which Mr. D. M'Nicol preached on occasion of Dr. Clarke's death:—"He himself thought his popularity was chiefly owing to the mighty power of the essential and peculiar doctrines of Methodism, which usually called forth all his fervour. He would sometimes say, with his own characteristic expressiveness, 'By constant hammering at these, I can out-congregation them all.' This opinion was unquestionably just to some extent; but many others, who have preached the same doctrines, have not been favoured with such vast success. The truth seems to be, that God in his sovereignty accompanied the labours of this distinguished minister with an unusual effusion of his Holy Spirit; for no intellectual, or even moral, qualities of his discourses, admirable as they were, will fully solve the problem of his matchless popularity. His matter, it is true,

was rich and copious; his heart was warm; and he possessed the power of selecting from his stores, almost at once, the suitable materials for the instant occasion, which he poured forth with energy and freedom, quite unshackled by the stiff severity of artificial preparation. His plan was to prepare his mind, rather than his paper of particular arrangements; to keep the fountain full, and he knew that at his bidding it would flow; and, by his commanding genius, he gave the proper measure and direction to the streams. But he was not altogether negligent of special preparation for the pulpit, particularly when some great public opportunity was presented for accomplishing an object of great usefulness. One usual object with him was to explain first the words, and then the things, of his subject. When this was finished, he proceeded to apply the considerations which he judged of most importance, with great strength of reasoning, infusing extraordinary warmth into his appeals and exhortations. Here he mightily excelled, and here he usually produced his most striking, his happiest, and most lasting effects. His sermons were also distinguished throughout by a most interesting heartiness, and a glow of spiritual sentiment, accompanied with the most enchanting simplicity that ever added beauty to the greatness of a great man. His prayers were usually distinguished by a holy and reverential boldness, as if he spoke to one with whom he was familiar, to one of whom he had an inexpressible estimation, but with respect to whom the predominant feeling of his heart was love. They were dignified, but simple; they were fervent, but often brief; they were literally collects, in which the whole collected meaning and ardour of his soul, for the time being, were darted forth at once. And by dwelling with peculiar astonishment and rapture, as he often did, on the love of God to fallen man, his faith and confidence increased both the fervour and the efficacy of his prayers."

The following is from the pen of Mr. Everett :—" As a preacher, his action was far from varied, and not, perhaps, in every instance graceful to fastidious taste; but it was rarely ever otherwise than chaste, and always ap-

propriate. His voice, though not round and melodious, was strong and clear; and, though unable at all times to manage its tones, which rendered it, in the more logical parts of his discourses, a little monotonous, yet, when the argument was brought to a close, and the people were wound up to conviction by it, there were outbreakings in the voice, as well as outpourings among the people, rarely heard and rarely witnessed, except from himself and under his own ministry. One instance, among many, I shall never forget. He was preaching on the occasion of opening a new chapel. His text led him to dwell on the love of God to man. After having established the doctrine of universal redemption by a process of reasoning equally original, powerful, and conclusive, and the hearers had apparently brought their hearts and their understandings to the subject—feeling and perceiving more and more the possibility, the certainty of present, personal salvation, he gave a sweep to his arm, drawing it towards himself, and grasping his hand, as though he had collected in it several objects of value, and then, throwing them, like alms, in the full bounty of his soul, among the people, 'Here,' he exclaimed at the close, in a strain the most impassioned, and with one of those sudden and peculiar elevations of voice for which he was remarkable, frequently melting the whole congregation into tears, 'Here,' he said, 'take the arguments among you—make the best of them for your salvation—I will vouch for their solidity—I will stake my credit for intellect upon them; yes, if it were possible to collect them into one, and suspend them, as you would suspend a weight, on a single hair of this grey head, that very hair would be found to be so firmly fastened to the throne of the all-merciful and ever-loving God, that all the devils in hell might be defied to cut it in two.' He was distinguished by the masculine grasp with which he laid hold of the essentials of religion. Though never loose and declamatory in his pulpit exercises, still there was thought without its apparent labour. His mind was like an immense mine; he seemed to have read all, to have known all; and, from the inexhaustible treasures within, was perpetually pouring forth from its

own fulness. He never appeared to exhaust a subject; but, when he had preached one hour, seemed as though he could preach another, leaving his auditory always desirous of more, and wondering that he had finished so soon. The Bible appeared like a new book in his hands; the Divine Being seemed to let him further into its meaning, to give him a clearer and fuller insight into it, than most other men. All his pulpit expositions bore a stamp of their own. Profound and elevated as were his thoughts very often, he was never 'hard to be understood.' One of the finest compliments ever paid to a great man, was unintentionally paid to him by a poor woman in one of the Zetland Isles. She had heard of his celebrity, and went to hear him at Lerwick. On her return home, she remarked with great simplicity, 'They say that Dr. Clarke is a learned man, and I expected to find him such; but he is only like another man: for I could understand every word he said.' His favour in the eyes of the people was invariably on the increase. The sun of their approbation was nearer its meridian altitude at the close of life, and shone more brightly, than at any former given period; and it is not too much to state, that, when otherwise, there is some radical defect,---something objectionable in those who, as they advance in influence, diminish in glory. No man was so extensively known, out of the pale of the church to which he belonged, as Dr. Clarke. To the character and writings of no man is Wesleyan Methodism so much indebted for the respectability it has attained, and for the influence it has exercised upon the mass of mankind, as to the productions of his pen."

"There was in his preaching," says Mr. Beaumont, "not only intellectual perception, but also the power of moral suasion. Nothing could separate him and his faith. It was the air of authority in which his message was steeped, that made it altogether his own and perfectly unique. He demonstrated and expounded, perhaps as much as any uninspired man ever did, how the truth was as it was, and that it could not but be so. His manner of preaching was, beyond all comparison, forceful; and no one could listen to him without being

assured, that he was as certain of the truth of what he was enforcing, as of his own existence. The great and prominent characteristic of his preaching, was the high degree of unction that generally pervaded it. Hence it was, that a sermon from him was universally looked forward to, by the people, as a feast. To hear him was regarded by multitudes as the greatest treat of their lives. Some years since, when he was coming from the pulpit stairs, after preaching before the Conference, the subject having been the account of Barnabas, the late Mr. W. E. Miller stepped forward, flung his arms round his neck, wept a flood of tears, and said, 'Bless you! you are a man of God, full of faith and full of the Holy Ghost.' His ministry is thought to have been more successful than that of any of his contemporaries, except Mr. Benson, and not less than his; and certainly was far more successful than that of any minister now living. In any city, town, or village in England or Ireland, he could have crowded the largest chapel, on the morning of any week-day of the six; and, as to his collections, every body knows there was a marked difference between their amount and that of those of the most talented and eloquent of his contemporaries."

From the honourable testimony borne by Mr. Anderson, to the worth of Dr. Clarke, the following sentences have been extracted:---"Dr. Clarke was eminently distinguished, as a preacher, by the clearness and forcibleness with which he expatiated on the theology of the heart. He always avowed a strong predilection for preachers selecting large portions of God's word, as the basis of their public teaching and preaching. If ever those words of the Apostle had a verification in living man, it was in him: 'Let the word of Christ dwell in you richly in all wisdom.' He also preached and taught the word of the Lord in that bold, free, generous, and unfettered manner which characterised the first ministers of the Lord Jesus. And, whilst he discarded every thing in religion that was visionary and enthusiastic, (no man having more of the rational in his creed and in his teaching,) he was largely gifted with the unction of the Holy One. It constituted the great charm of his public ministrations. It was the

grand secret of his wonderful success. He he
horrence the miserable sentiment, that the Ho
was exclusively bestowed on the first ministe
Lamb. I think I hear him now, as Mr. Fowler
him to me, promising all present the gift of
Ghost, with all the confidence of an Apostle;
manding of his hearers, why the same Spirit sh
fall on them while Adam Clarke preached
Gospel, as when 'Peter yet spake these words,
Ghost fell on all them which heard the word.'
other circumstances than those in which he w
by a sound conversion to Christ, and a loud c
ministry, he might have ranked amongst the gia
country: he might have been a Porson, or a
Johnson; but he never would have been a
Clarke!"

To all these testimonies it may not be supe
add the brief, but pointed, attestation of the
Advocate:—"It is no small proof of his greatn
pulpit, that his sermons were equally relishe
rich and the poor, by the learned and the illiter
man, perhaps, ever drew congregations so large,
mixed a character. Wherever he went, he wa
followed by all classes; and the scene, when D
formed the principal object in it, was like a sp
bilee compared with an ordinary holiday. He
his learning to bear upon his subject without
rade, and in the most instructive form; and
fervour, joined with the clearness of his concep
the vastness of his resources, never failed to ele
inform his hearers. There was a sort of cordial
preaching, that was its principal charm. You
to be listening to a man, who not only had his
filled with the love of God, but had large store
his disposal for others. No man ever spoke m
fidently and freely about God than he, probe
the peculiar bent of his studies; and you coul
ten to him long without recognising in him a
held communion with the Father through his S
Christ."

CHAPTER XVI.

We have now to notice, as briefly as possible, Dr. Clarke's general character. Of this the details of his life are so illustrative, that mere description may by some be thought to be unnecessary. But it is interesting to hear what survivors, of competent knowledge and ability, have to say concerning the distinguished dead. Of all the estimates of the general character of Dr. Clarke that have yet appeared, that formed by Mr. M'Nicol is by far the amplest and the best considered. We regret that our limits will not permit us to appropriate a larger portion of his judicious and discriminating observations.

"In all the relations of life" (says this eloquent and philosophical writer), "as pastor, husband, father, master, friend, he was remarkably affectionate, condescending, affable, gentle, kind, meek, humble, cheerful, courteous, and communicative. Adam Clarke was an eminent example of true greatness; a Minister, a writer, and a Christian man, much above the ordinary standard of these characters; a class rather than an individual; not a star, but a constellation; a lofty pattern of faithful and ardent devotedness in the most responsible and difficult departments of the service of God, to which men can be called on earth; a noble evidence of the value of sanctified abilities; and an instructive instance of the power of religion in forming human nature to a character of righteousness and charity; a man of whom it may be said, as truly as it ever was affirmed of any statesman or patriot, he would lay down his life for his country, and would not do a base thing to save it; one who would neither tread upon an insect, nor crouch to an emperor. The name of Adam Clarke is a name, of which the native honours can only be reflected — not augmented — by any number of subjoined initials, expressive of his well-won academic reputation."

In discussing his claims to the title of a learn
Mr. M'Nicol makes the following remarks:—"
should have been profound, and critical, and a
unparalleled, in every branch of learning and of
not to be believed of any man that ever lived;
was himself the last person in the world to
least approach to any such pretensions. On
hand, we heed not the witticisms of those who
sinuate, that he was not in the main a man of d
accurate, and extensive learning. It is most lik
truth lies between the two extremes, and muc
the side of extravagant eulogium than the other
and pitiful depreciation. However he may ha
even greatly excelled in certain lines of study,
own parts, we believe, that, both for variety a
tity of useful knowledge, or knowledge in the
Adam Clarke was not surpassed by any individu
time. He had studied most of the sciences w
assiduity; the arts of rhetoric and of compos
we have said, he deliberately undervalued. A
guages, he paid the greatest attention to those
oriental. Several of the European languages he
profess to know perfectly. It does not appear
was very extensively acquainted with the Germa
and theologians in general. It was true he m
great body of his knowledge subservient to divi
with admirable effect; but, had his studies been
neral, or at least, as to many of them, more sup
had he concentrated his talents, his time, and hi
powers of thinking, so as to originate and perfe
great work in one department of theology, he wo
likely have excelled himself. His original capa
vigorous and substantial, but far from fine and
He mistook himself in saying, as he sometimes
he laboured on a barren soil. The soil was g
encumbered, and difficult of culture. His und
ing possessed great force, was clear and sound, a
to investigate, and, what is of the first importan
operations of the mind, to arrange and gener
subjects of his thoughts. But, in the fervour
operations, and in his great impatience to pa

other objects, he sometimes failed in that exactness of method, in that perfect exercise of judgment, and in that nice balancing of things, of which, notwithstanding, he was perfectly capable. His imagination was vivid and excursive; but was not considered by himself as deserving any special cultivation and direction. His powers of invention were fruitful in the extreme; and the tact and compass of his wit beyond those of most men.

"His unexampled industry was both an integral part and a general principle — at once a cause and an effect — of his greatness. It was this industry, pursued with matchless energy, that made his mighty powers to tell with such force upon almost every subject to which he directed his attention. Learned men, who can appreciate such labours, are no doubt astonished at the efforts which could produce both the kind and the quantity of his writings. In this spirit is the following advice in a private letter to a young man:—'Study yourself half to death, and pray yourself whole to life. Do something — something that you can look at — something that will be worth having when you are not worth a rush. I declare, I think, if I were you, I would dig, water, manure, lop off, tie up, lead along, &c. &c. &c., till my garden should bloom and blossom like the rose, and my whole ground be like Carmel." While others slept, or banqueted, or idled out their despicable days in gossiping and folly, he kept the glorious harvest of this issue full in view, and ploughed with all his heifers, reckless of the sun and rain. Thus he ran, for, in regard to him, the word was often literally applicable; thus he ran his lengthened and laborious, but honourable, career; mindless of all things which entered not into the essence of the duty just in hand. His life, indeed, is a study for a statesman or a warrior; and, if some men, in commerce or in trade, would transcribe the wonderful decision of his character into their own, it would multiply their fortunes.

"In the natural constitution of his mind, he was somewhat humoursome and restless, and very prone to indulge in metaphysical investigations; and perhaps, with only a small portion of religion, he might have been very much

unsettled, both in his theological opinions and in the habits of his life. But decided, powerful, and progressive piety banded all his other noble qualities, directed them to their capable elevation of improvement, and kept them up to their own due pitch, beyond what could have been effected by any principles of merely human strength.

"His moral and religious character was beyond all praise. In this respect, his 'peace flowed like a river, and his righteousness like the waves of the sea.' His integrity was immovable; he held it fast with the firm and resolute grasp of a lion. Rectitude and benevolence were, indeed, the two great principles and component parts of his moral excellence. Another cause of his greatness may be found in the discipline of his mental struggles, and of the vast variety of impressive situations, companies, and circumstances, through which he passed during the most improvable part of his life. To men of a certain cast, all such privations and collisions are extremely favourable, as the means of giving mental power.

"The wealth of his mind, like real property, seemed to increase with good management, in a compound ratio, that placed him far above the common ranks, and enabled him to exercise the liberal disposition so native to his heart, in largely augmenting the scantier intellectual stores of others. The nature and magnitude of the subjects which he studied, gave him greatness. He has said, without the least reference to its effect upon himself, that oriental literature was peculiarly calculated to sublime the mind. He loved to be familiar with men and books, where greatness, combined with goodness, might be closely contemplated. In this view he was ceaseless in his praise of Mr. Wesley. On the same principle, he admired, and studied, and, in some degree, caught, the moral dignity of Dr. Johnson. St. Augustine's City of God was a work on which he set a high value, because of the prodigious reach of mind which he believed it contained. And many others might be mentioned, which he had studied on the same principle. But his greatness essentially consisted in the combination of his distinguished powers and excellences;—capacity, energy, piety, and a wide arena and full scope

for the exercise and proof of all. Had one of these important requisites been wanting, the whole must have failed; the snapping of a single link would have ruined the whole series. And his simplicity was far from having the most unimportant share in the imposing aggregate, but gave a higher interest to his greatest qualities; like a transparent cloud on distant rocks, it imparted a peculiar softness and enlargement to them all.

"As to politics, he was extremely loyal to the monarchy, but frequently disliked the measures of the ministry. To the principles of the system so strenuously supported by Mr. Pitt, he was strongly opposed, believing that their tendency was to enslave mankind. During the whole of the late war, he scarcely ever cast his eye on the public prints; not merely on account of his disapproval of the policy which led to the contest, but because, as a Christian, and a man of humanity, he could feel no kind of pleasure in the daily perusal of despatches which were filled with blood and slaughter.

"If he spoke at times with undue strength of expression, on systems of religion different from his own, it was the ardent love of Methodism, by which God had saved his soul, that occasioned this excess. With the men who held those systems, he was often very happy to hold a generous communion. *There was, indeed, a general tendency in his mind to a high state of feeling.* This was frequently observable in his language, his wit, in all his motions, not excepting the energy of his looks, and his walk.

"With regard to his humility, it may be said, that, however free and familiar he might be among his friends, yet among the learned, the great, and those he deemed his superiors, he was blushingly modest. The same feeling, though in different proportions, attended him on all occasions. Of himself, he did not entertain high notions; of his brethren, he often did, and spoke in their praise, sometimes with a degree of enthusiasm. Self-taught scholars are often charged with speaking too much of themselves in connection with their learning, while the collisions and rivalship of the academy are thought to prevent this. To some extent it may be so;

for, if a man should, for the most part, stand alone in the company he keeps, the practice may grow upon him as a habit, and yet he may not be a proud man. Whatever custom of this kind, or of a confident manner, has been noticed in connection with our departed friend, who was commonly the instructor of his own circle, those who knew him best will believe, that it did not arise from pride, but rather from the warmth of his temperament, and his deep conviction of the truth of his sentiments. Among the poor, the idea of condescension never seemed to cross his thoughts. He was perfectly as one of themselves, and would stoop to anything which might contribute to their comfort. For example, while visiting the hovel of distress and poverty, and perceiving that, from the condition of the bed, it must be a very uneasy one, he has had the patient removed for a few minutes, and straitened up the cordage himself with great dexterity.

"It was his piety, the sustaining sense of the Divine presence, the conscientious conviction that he was serving God in a high and responsible employment, and the all-absorbing influence of his subject upon his own mind;—it was these, and neither pride nor hardihood (for he disliked the gaze of the public, and even of mixed company), that supplied him with the admirable self-possession and command of his thoughts, which was never known to forsake him.

"There is good reason to believe that his private devotions were regular and frequent.

"Little singularities and discrepancies have, perhaps, too carefully been marked by his observers. These defects lay rather in the physiology and instinct of a warm temperament, than in any obliquity of his principle and purpose. Again, they were not always rightly named eccentricities. They were, in some instances, bold and proper deviations from the unprofitable usages of life; and the true eccentricity, in such cases, lay on that side. And, even here, he often showed the power of his intellect: for he had his reasons; and he frequently discovered, that, even in smaller concerns, he judged by his common sense, and a constant regard, not to current

opinion, but to the nature and absolute propriety of things. But, in the grand principles of character and duty, he showed a noble consistency and dignity through life. Here, there was no hesitation, nothing changeable or contradictory."

The following sentences are extracted from the warm eulogy which Mr. Beaumont poured out of the fulness of his heart, on the occasion of the death of Dr. Clarke: —"In losing him, we seem as if a lighthouse had been upset in the midst of the ocean. There never was a man more highly and sincerely honoured while he lived, or more deeply and deservedly lamented when he died. In his conduct amongst men, he was remarkably plain and manly—natural, simple, honest, ingenuous, and unaffected. His conversation was not learned, except when circumstances so combined as to render it a duty to give it that particular character. As his discourse combined the agreeable with the edifying, he was listened to with delight. He was the very reverse of moroseness; his heart was the region of cheerfulness, and on his tongue was the law of kindness. A more expansive and generous mind, I know not. His judgment of his brethren was never harsh or severe; and he was always ready to put the best construction on their sayings and doings, which truth and justice would admit, and almost more than that. His character had nothing hidden or equivocal about it; it was all wide, open, candid, and majestical. There was a magnanimity, a strength, a fulness, a freshness, an originality, about his modes of thinking and acting, which were as evident to the eye of observation as the lineaments of his face. And, though he meddled with politics much less than some of his brethren, he was never indifferent to any thing that bore, directly or indirectly, upon the weal or the woe of this great empire, which he longed to see filled with knowledge and righteousness."

Mr. H. Moore, who had known Dr. Clarke longer than any man who survived him, bore the following high testimony to his moral purity:—"Our Connexion, I believe, never knew a more blameless life than that of Dr. Clarke. He had his opponents; he had those that differed from

him, sometimes in doctrine, sometimes in other things; but these opponents, whatever they imputed to him, never dared to fix a stain, either upon his moral or religious character. He was, as Mr. Wesley used to say a preacher of the Gospel should be, 'without a stain;' or, as a greater than he had said, Dr. Clarke could have said, 'Which of you convinceth me of sin?' Let not that universal consistency, that rigid regard to justice, that blameless conduct which was so manifested in our departed brother — Oh God, grant that none of these may be lost, either upon his friends, upon any that knew him, or any that hear of him!"

The following are Mr. Everett's remarks concerning the humility, the peculiarities, and the consistency of Dr. Clarke:—"With all his learning, he was perfectly exempt from parade—shunning, rather than courting, public gaze. It was partly owing to this that a positive promise could rarely be abstracted from him to preach out of his regular plan, till near the time; and, of two chapels that have required a supply on any ordinary occasion, he has selected the least, and gone into the country, when it appeared to others that he ought to preach in the town. The crowd, which has an element of its own, and which seems to be the only situation in which some men can breathe and support existence, was, of all others, the situation in which he appeared incapable of living. His peculiarities of conduct were the result of order, and only appeared such when brought to bear upon the irregularity of others; and his peculiarities of opinion were often the result of learning, research, and experience. But whatever may have been the peculiarities of Dr. Adam Clarke, he goes through the world without a stain upon his moral character—*without any shiftings in his professions and principles*—and with all the essentials of our holy religion in his creed."

We conclude with a few extracts from the affectionate, but still impartial, portrait of Dr. Clarke, which his youngest son has drawn:—"In personal appearance, there was nothing particularly remarkable in my father. He was about five feet nine inches high, and, in the latter years

of his life, had a tendency to a full habit of body. His frame was one of considerable strength, his limbs straight and well-proportioned, and his person unbowed to the last hour of his life. His features were characteristic of the benevolence of his mind.

"His personal habits were those of unintermitted industry, unencumbered by busy haste, and directed by the exactest order. What he had to do was performed at once and to the best of his power. I never once saw my father idle. Even in his relaxations, his mind was occupied, either in contriving and affording entertainment for others, or else in deriving healthful pleasure to himself; and he gained a game at marbles with as much delighted satisfaction as any of the children with whom he played.

"My father's mind never rested still upon its acquirements. 'Onward,' was its motto, while perseverance and method enabled him to overcome every obstacle and difficulty. But one chief excellency of his power consisted in his ability to use knowledge. Greater critical scholars than he there have been, and many, possibly, more deeply versed in the various departments of learning and science; but I believe that there never was an individual who could use to such purpose all the stores which he possessed. He possessed an astonishing power of gathering together rays of light from the whole circuit of his knowledge, and pouring them, in one bright beam, upon any point which he wished to illustrate or explain.

"The treasures of knowledge which his unwearied industry had drawn together, were all made subservient to the more effective execution of his ministerial office. Even the estimation in which he was held as a man of learning, was, in some measure, made tributary to the advance of piety; for, in his view, the chief value of his fame consisted in his being able to reflect the light with which he himself shone, upon that excellent body of Christians with whom he was identified.

"As regards the religious feeling of my father, little needs to be said. The religion of Christ Jesus, in all its fulness of saving power, and renewing influence, and sustaining might, was all his enjoyment, his hope, and

his trust. He lived, as it were, in a constant intercourse with heaven. There have been few men whose views were so clear concerning the straight course of honest uprightness, and whose conduct was so little warped by interest or expediency. His word once passed, he would no more accept of a refused offer than he would be induced to break a positive commandment. His moral courage partook of the same inflexible property. Whatsoever he thought it right should be done, that he possessed resolution to do: he always possessed the dominion of his own mind. Though constantly living before the public view, he seldom personally appeared before it; and, so disinterested were his feelings, that he never once used the influence which he possessed with some of the highest and the worthiest in the land, in behalf of his own family. I am persuaded that he derived no little satisfaction from the thought, that he was never looked on as an expectant or dreaded as a requisitionist.* Persons of all ages, capacities, and conditions in life, have, at various times, been inmates at his house; and none ever left it but with regret, so much could he win upon all classes by his affable manners, cheerful and informing conversation, and the unintermitted kindness of his considerate attention. It was on this account that his friends were many, and his acquaintances few.

"Dr. Clarke's conversational powers were very considerable, and extremely diversified; and they were at all times suitable to the company, and the circumstances of those around him. With the young, he would enter into his own childish labours, disappointments, and encouragements, always blending religious and moral truths with the details of his well-told narrative. To the sanguine feelings of rising youth, he would speak of the

* When he had the opportunity of reaping considerable emolument for his labours under Government, and he was asked what they could do for him, he replied, "Oh! nothing, I dwell among my own people." He has been heard to say, "I belong to the Methodists, body and soul, blood and sinews. This coat (seizing hold of his own sleeve) is theirs." But, though he refused to take any thing for himself, he used his influence to procure the advancement of others, among whom may be mentioned the Rev. Hartwell Horne.

shadows which experience throws over the glare of untried life, of the shoals and quicksands which sometimes cause shipwreck, yet insisting on how much energy of purpose, and strength of good resolve, enabled a man to cope with advantage against many and mighty evils, when the wide field of life and usefulness lay before him. He was at all times remarkably social in his habits and dispositions; and his conversation abounded in instructive and humourous anecdotes. While speaking on subjects connected with religion, his sayings were the wisdom of experience, resulting from the knowledge which his own spirit had gained in the deep things of God.

"An economist of time himself, he could not bear to see it wasted by others; and, even when his little grandchildren were around him for a time, he always kept them engaged according to their ability. To one he would give a book of pictures to look over,—to another, different bits of coloured stones, or paper, to arrange on the floor,—to a third, a piece of board with a little hammer and some nails, to drive in, and pull out again; and so on, in order that even their infancy should not know the evils consequent on idleness.

"When the hours of study were over, and he joined the other members of his family, in order to rest his eyes, Mrs. Clarke, or one of the party, was in the habit of reading aloud all the evening, on which occasions his observations on the works, the sentiments, the opinions, of the author and the times, were fraught with important information, but ever treated with a rigid regard to that fair and manly construction which he put upon all things of which he had to judge; but any evidence of absolutely false sentiment, or unsound reasoning, he analysed and rooted up, that his family might not drink in injurious opinions or prejudicial errors.

"As the head of a family, his conduct was most exemplary. Regularity kept everything in order. Kindness was the ruling power; and the observance of every religious and moral duty, made all the inhabitants of his abode unitedly a Christian household. None who were in want, left his door unrelieved. He has several times been known, when near his own gate, to give away his

shoes, in order to cover the feet of another. To his servants, his behaviour was perhaps over-indulgent, his natural kind-heartedness making their situation, want of education, imperfect acquaintance with moral obligation, all so many pleas for allowances, and reasons for the excuse of errors.

"The present feelings of my mother are testimonies that the choice of her youth continued to the last the object toward which all her affections turned and were satisfied. His conduct to his children was such as to endear him to them from the earliest age. He was their companion in their play, and often devoted hard-earned time to their amusement. He very seldom directly praised any of his children, in several instances having seen the ruinous effects of this practice. Among other things, he would never allow us to receive money from visitors at his house, as he desired his children to feel, that whatsoever in this way was proper for them, their parents would give. Had he a top, or a whip, or a hoop, to give away, he would always make even the least do something before he obtained it;---he must run a certain distance, or jump a certain height, or perform some other feat: thus, in all things, striving to create a wholesome spirit of independence, by making the gift so far the result of their own exertions."

Here, then, is an example for the young. Not perfect, indeed; but, therefore, imitable: yet not materially imperfect; and, therefore, the more worthy of imitation. Feeble in constitution, slow of understanding, and depraved in heart (as who is not?), by strict temperance, by intent study, and by faith and prayer, he became strong in body, profound in knowledge, pure in heart; and all his attainments he unreservedly and unremittedly devoted to the public good, in the most extended sense. Finally, whatever were his faults, he had one virtue which outweighed them all. This was the oil by means of which the wheel of his activity was kept in smooth and ceaseless revolution, in spite of frequent jars and constant friction. He was distinguished by a placable temper, a forgiving disposition; and, instead of resenting injuries, he, like his Divine Master, prayed for his enemies, and sought to do them good.

AN HISTORICAL SKETCH

OF THE

CONTROVERSY

CONCERNING

THE SONSHIP OF CHRIST.

As it is usual to plead, in support of the doctrine of the Eternal Sonship of Jesus Christ, the opinions of the Jews, and of the ancient Fathers of the Christian church, the following sketch of the history of the controversy may, perhaps, show the respect to which these opinions are entitled.

It may be observed, in passing, that, on this subject, the opinion of the Jews, and the opinion of Christ himself, did not coalesce. This is clear from two facts: First, when Christ asked the Pharisees, why their expected Messiah should be at the same time David's SON and LORD? they were confounded and could not tell. Second, there is not recorded in the Gospel of St. John, one case of open persecution, to which Christ was subject, but which is found to have arisen from the fact, that he claimed the character of the Son of God, in a sense which was decidedly at variance with the commonly received opinion. The notion of the Jews was, that God had a Son in his own nature; or, as it is expressed *now*, the term "Son of God referred distinctly and exclusively to the Divinity, which was in the same nature both God and Son of God." Christ was understood to claim this high character in reference to his human nature, or, more correctly, in reference to the union of both; and, for

this, he was subjected to the charge of blasphemy. It is, therefore, clear, that the hypostatical union in the person of Christ, which made him at once both David's SON and LORD, was not understood by the Jews; and that they put him to death for no other reason, than because he claimed that relation to God, in the *union* of the human nature with the divine, which, they believed, belonged to the Divinity *exclusively*. As, then, their notions were in opposition to the notion maintained by Christ himself, the question is, whence did they derive them?

"About the time of Christ's appearance upon earth," says Mosheim, "there were two kinds of philosophy, which prevailed among the civilised nations. One was the philosophy of the Greeks, adopted also by the Romans; and the other, that of the Orientals, which had a great number of votaries in Persia, Chaldea, and Egypt. The former was distinguished by the simple title of philosophy, or love of wisdom:—the latter was honoured with the more pompous appellation of science, or knowledge; since those who embraced this latter sect pretended to be the restorers of the knowledge of God, which was lost in the world.

"The votaries of this philosophy were unanimous in acknowledging the existence of an eternal nature, in which dwelt the fulness of wisdom, goodness, and all other perfections, and of whom no mortal was able to form a complete idea. This great being was considered by them as a most radiant light, diffused through the immensity of space, which they called *pleroma*, a Greek word which signifies fulness; and they taught concerning him and his operations, the following things: That eternal nature, infinitely perfect, and infinitely happy, having dwelt from everlasting in a profound solitude, and in a blessed tranquillity, produced, at length, from itself, two minds of a different sex, which resembled their supreme parent in the most perfect manner. From the prolific union of these two beings others arose, which were also followed by succeeding generations, so that, in process of time, a celestial family was formed in the *pleroma*. This divine progeny being immutable in its nature, and above the power of mortality, was called by the philosophers, *æons*, a term which, in the Greek language, signifies an eternal nature. How many in number these *æons* were, was a point much controverted among the oriental sages.

"Beyond the mansions of light, where dwells the Deity with his celestial offspring, there lies a rude and unwieldy mass of matter, agitated by innate, turbulent, and irregular motions. One of the celestial natures, descending from the *pleroma*, either by a fortuitous impulse or in consequence of a divine commission, reduced to order this unseemly mass, adorned it with a rich variety of gifts, created men and inferior animals of different kinds, to store it with inhabitants, and corrected its malignity, by mixing with it a certain portion

of light, and also of a matter celestial and divine. This creator of the world is distinguished from the Supreme Deity by the name of *Demiurge*. His character is a compound of shining qualities and insupportable arrogance; and his excessive lust of empire effaces his talents and his virtues. He claims dominion over the new world he has made, as his sovereign right; and, excluding totally the Supreme Deity from all concernment in it, demands from mankind, for himself and his associates, divine honours.

"Man is a compound of a terrestrial and corrupt body, and a soul which is of celestial origin, and, in some measure, an emanation from the Divinity. This nobler part is miserably weighed down and encumbered by the body, which is the seat of all irregular lusts and impure desires. It is this body that seduces the soul from the pursuit of truth, and not only turns it from the contemplation and worship of the Supreme Being, so as to confine its homage and veneration to the Creator of this world, but also attaches it to terrestrial objects, and to the immoderate pursuit of sensual pleasures, by which its nature is totally polluted. The sovereign mind employs various means to deliver his offspring from this deplorable servitude, especially the ministry of divine messengers, whom he sends to enlighten, to admonish, and to reform the human race. In the mean time, the imperious *Demiurge* exerts his power in opposition to the merciful purposes of the Supreme Being, resists the influence of those solemn invitations by which he exhorts mankind to return to him, and labours to efface the knowledge of God from the minds of intelligent beings. In this conflict, such souls as, throwing off the yoke of the Creator and Ruler of this world, rise to their supreme parent, and subdue the turbulent and sinful motions which corrupt matter excites within them, shall, at the dissolution of their mortal bodies, ascend directly to the *pleroma*. Those, on the contrary, who remain in the bondage of servile superstition and corrupt matter, shall, at the end of this life, pass into new bodies, until they awake from their sinful lethargy. In the end, however, the Supreme God shall come forth victorious, triumph over all opposition, and, having delivered from their servitude the greatest part of those souls that are imprisoned in mortal bodies, shall dissolve the frame of this visible world, and involve it in a general ruin. After this solemn period, primitive tranquillity shall be restored in the universe; and God shall reign with happy spirits in undisturbed felicity, through the everlasting ages.

"Such were the principal tenets of the oriental philosophy. The state of letters and philosophy among the Jews comes next under consideration. The leaders of the people, and the chief priests, were, according to Josephus, profligate wretches, who had purchased their places by bribes, or by acts of iniquity, and who maintained their ill-acquired authority by the most flagitious and abominable crimes. The subordinate and inferior members were infected with the corruption of the head; the priests, and those who possessed any shadow of authority, were dissolute and abandoned to the highest degree. Errors of a very pernicious kind had infected the whole body of the people; and the more learned part of the nation were divided upon points of the highest consequence. The supercilious doctors, who vaunted their

profound knowledge of the law, and their deep science in spiritual and divine things, were constantly showing their fallibility and their ignorance by their religious differences, and were divided into a variety of sects. Of these sects, *three* have, in a great measure, eclipsed the rest. These were the Pharisees, the Sadducees, and the Essenes. None of these sects, indeed, seemed to have the interests of real and true piety at heart; nor were their principles and discipline at all adapted to the advancement of pure and substantial virtue. The Pharisees courted popular applause by a vain ostentation of pretended sanctity and an austere method of living, while, in reality, they were strangers to true holiness, and were inwardly defiled with the most criminal dispositions, with which our Saviour frequently reproaches them. They also treated with more veneration the commandments and traditions of men, than the sacred precepts and laws of God. The Sadducees, by denying a future state of rewards and punishments, removed at once the most powerful incentives to virtue, and the most effectual restraints upon vice; and thus gave new vigour to every sinful passion, and a full encouragement to the indulgence of every irregular desire. As to the Essenes, they were a fanatical and superstitious tribe, who placed religion in a certain sort of seraphic indolence, and, looking upon piety to God as incompatible with any social attachment to men, dissolved by this pernicious doctrine all the great bonds of human society. To all these corruptions, both in doctrine and practice, which reigned among the Jews at the time of Christ's coming, we may add the attachment which many of them discovered to the tenets of the oriental philosophy concerning the origin of the world, and the doctrine of the Cabbala, which was undoubtedly derived thence. That considerable numbers of the Jews had imbibed the errors of this fantastic system, appears evident both from the books of the New Testament and the ancient history of the Christian church; *and it is certain that many of the Gnostic sects were founded by the Jews.* Those among that degenerate people, who adopted this chimerical philosophy, must have differed vastly from the rest, in their opinions concerning the God of the Old Testament, the origin of the world, the character and doctrine of Moses, and the nature and ministry of the Messiah: since they maintained, that the Creator of this world was a being different from the Supreme God, and that his dominion over the human race was to be destroyed by the Messiah. Every one must see that this enormous system was fruitful of errors, destructive of the very foundations of Judaism.

"But whence such enormous degrees of corruption in that very nation which God had, in a peculiar manner, separated from an idolatrous world to be the depository of divine truth? Various causes may be assigned, in order to give a satisfactory account of this matter. First, It is certain that the ancestors of the Jews, who lived in the time of our Saviour, had brought from Chaldea, and the neighbouring countries, many extravagant and idle fancies, which were utterly unknown to the original founders of the nation. The conquest of Asia by Alexander the Great, was also an event from which we may date a new accession of errors to the Jewish system; since, in con-

sequence of that revolution, the manners and opinions of the Greeks began to spread themselves among the Persians, Syrians, Arabians, and also among the Jews, who, before that period, were entirely unacquainted with letters and philosophy. We may, further, rank among the causes that contributed to corrupt the religion and manners of the Jews, their voyages into the adjacent countries, especially Egypt and Phœnicia, in pursuit of wealth. For, with the treasures of those corrupt and superstitious nations, they brought home also their pernicious errors and idle fictions, which were imperceptibly blended with their religious system. Nor ought we to omit in this enumeration, the pestilential influence of the wicked reigns of Herod and his sons, and the enormous instances of idolatry, error, and licentiousness, which this unhappy people had constantly before their eyes in the religion and manners of the Roman governors and soldiers, which, no doubt, contributed much to the progress of their national superstition and corruption of manners. We might add more facts and circumstances to illustrate further the matter under consideration; but these will be readily suggested to such as have the least acquaintance with the Jewish history from the time of the Maccabees."—Cent. I.

As it is so clearly shown in these extracts, that the oriental philosophy, which inculcated the doctrines of divine generation in the Godhead, and the transmigration of the human soul, was made part and parcel of the Jewish creed, we cannot wonder at the fact, that Christ and the Jews were always in opposition; and hence the folly and weakness of appealing to the authority of these Jews on doctrinal subjects. But to proceed.

"It was from this oriental philosophy, that the Christian Gnostics derived their origin. The notions of this sect concerning Jesus Christ, were impious and extravagant. For, though they considered him as the Son of the Supreme God, sent from the pleroma, or habitation of the everlasting Father, for the happiness of miserable mortals; yet they entertained unworthy ideas both of his person and offices. They denied his deity, looking upon him as the Son of God, and consequently inferior to the Father. There is no sort of doubt, but that Cerinthus may be placed among the Gnostics; though the learned are not agreed whether he belonged to the heretics of the first or second century. This man was by birth a Jew, and, having applied himself to letters and philosophy at Alexandria, attempted, at length, to form a new and singular system of doctrine and discipline by a monstrous combination of the doctrines of Christ with the opinions and errors of the Jews and Gnostics. From the latter he borrowed their *pleroma*, their *æons*, and their *demiurge*, and so modified and tempered these fictions, as to give them an air of Judaism, which must have considerably favoured the progress of his heresy. He taught that the Creator of this world, whom he considered also as the Sovereign and Lawgiver of the Jewish people, was a being endowed

with the greatest virtues, and derived his birth from the supreme God; that this being fell by degrees from his native virtue and primitive dignity; that the supreme God, in consequence of this, determined to destroy his empire, and sent upon earth, for this purpose, one of the ever happy and glorious *æons*, whose name was Christ; and this Christ chose for his habitation the person of Jesus, a man of the most illustrious sanctity and justice, the son of Joseph and Mary, and, descending in the form of a dove, entered into him while he was receiving baptism in the waters of Jordan; that Jesus, after his union with Christ, opposed himself with vigour to the God of the Jews, and was, by his instigation, seized and crucified by the Hebrew chiefs; that, when Jesus was taken captive, Christ ascended up on high, so that the *man Jesus* alone was subjected to the pain of an ignominious death. Cerinthus required his followers to worship the Father of Christ, even the supreme God, in conjunction with the Son; that they should abandon the lawgiver of the Jews, whom he looked upon as the Creator of the world; that they should retain a part of the law given by Moses, but should, nevertheless, employ their principal attention and care to regulate their lives by the precepts of Christ."*

It was to refute this sublimated philosophy that St. John wrote his Gospel.† In doing this, this apostle, 1, states a distinction of persons in the Godhead, prior to the incarnation, without saying anything about their mutual relations; 2, in speaking of Christ in his anterior state, he describes him as the eternal, omnipotent God, the Creator of all things; 3, when speaking of the incarnation, he immediately changes the terms; and the union of divinity with humanity forms a person who is called the only-begotten of the Father. It seems that his intention was to exhibit Christ as the subject of generation and sonship, in his incarnate state *only*. Unless this be admitted, his language is unintelligible; and, thus understood, it supplies an antidote to the Gnostic heresy. But, whatever effects it might produce in the first instance, it is certain that these effects were but transient; the heresy soon revived, and was circulated with tenfold vigour. The circumstances which gave rise to this, are the following:

"Towards the close of the second century, a new sect of philosophers arose on a sudden, spread with amazing rapidity throughout the greatest part of the Roman empire, swallowed up almost all the

* Mosheim.

† Benson's and Dr. Clarke's Pref. to John; and Carpenter's and Horne's Introduction to Scripture.

other sects, and was extremely detrimental to the cause of Christianity. Alexandria in Egypt, which had been long the seat of learning, and the centre of all the liberal arts and sciences, gave birth to this new philosophy. Its votaries chose to be called Platonics, though, so far from adhering to the tenets of Plato, they collected from the different sects such doctrines as they thought conformable to truth, and formed thereof one general system.

"This new species of Platonism was embraced by such of the Alexandrian Christians as were desirous to retain, with the profession of the Gospel, the title, dignity, and habit of philosophers. It is said to have had the particular approbation of Athenagoras, Pantanus, Clemens the Alexandrian, and all those who, in this century, were charged with the care of the public schools, which the Christians had at Alexandria. This philosophical system underwent some changes when Ammonius Saccas, who taught with the highest applause in the Alexandrian school, about the conclusion of this century, laid the foundation of that sect which was distinguished by the name of New Platonics. This learned man was born of Christian parents, and never, perhaps, gave up entirely the profession of that religion in which he had been educated. As his genius was vast and comprehensive, so his projects were bold and singular: for he attempted a general reconciliation of all sects, whether philosophical or religious, and taught a doctrine which he looked upon as proper to unite them all, the Christians not excepted, in the most perfect harmony.

"This species of philosophy, imprudently adopted by Origen and many other Christians, was extremely prejudicial to the cause of the Gospel, and to the beautiful simplicity of its celestial doctrines. Hence it was, that the Christian doctors began to introduce their subtle and obscure erudition into the religion of Jesus, to involve in the darkness of a vain philosophy some of the principal truths of Christianity, that had been revealed with the utmost plainness, and were, indeed, obvious to the meanest capacity; and to add, to the divine precepts of our Lord, many of their own, which had no foundation in the sacred writings. From the same source arose that melancholy set of men, who have been distinguished by the name of *Mystics*. Nor did the evil end here. For, under the specious pretext of the necessity of contemplation, it gave rise to that indolent course of life, which continues to be led by myriads of monks retired into cells, and sequestered from society, to which they can neither be useful by their instructions nor examples. It would be endless to enumerate all the pernicious consequences that may justly be attributed to this new philosophy; or, rather, to this monstrous attempt to reconcile falsehood with truth, and light with darkness. Some of its most fatal effects were, its alienating the minds of many, in the following ages, from the Christian religion; and its substituting, in the place of the pure and sublime simplicity of the Gospel, an unseemly mixture of Platonism and Christianity."

In consequence of the Christian Fathers adopting these philosophising tenets, and mixing them up with the Gospel of Jesus Christ, their writings were soon

heart of another, until brought forth and made a local Divinity.

2. Theophilus and Tertullian, though both orthodox, contradict each other. The former says, God retained the divine production *internally*; the latter, that he became God's *external* Word.

3. We are flatly told, that Christ is the most ancient of *æons*, and was incarnated in Adam.

4. Christ himself is detected in a tissue of errors. He speaks of *seeing* the Father, John v. 19. Origen shows, that the Son *cannot see* the Father. Christ speaks of the wicked and devils being punished with *everlasting* fire, Matt. xxv. 41. Origen shows, that the devil shall be restored, and reign with saints in heaven.

5. To receive the Scriptures in their native, literal meaning, is fatal. It excludes from heaven.

6. That Christ is not the eternal, self-existent Jehovah manifested in the flesh, as the Scriptures so clearly teach, Isaiah vi. 10; John xii. 41; but the first æon that God produced or created:—as much a produced, dependent creature, as the meanest reptile.

7. It is clear, that, on this, and many other subjects, we must either dissent from the orthodox Jews, and primitive Fathers, or reject the testimony which God has given of his Son.

But a dispute now arose, which proved the means of giving existence to a form of faith which defined the orthodoxy of the day.

"The subject of this fatal controversy was, the doctrine of three persons in the Godhead; a doctrine which, in the three preceding centuries, had happily escaped the vain curiosity of human researches, and been left undefined by any particular set of ideas. The church, indeed, had frequently decided against the Sabellians and others, that there was a real difference between the Father and the Son, and that the Holy Ghost was distinguished from both: or, as we commonly speak, that three distinct persons exist in the Deity; but the mutual relation of these persons to each other, and the nature of that distinction that subsists between them, are matters that hitherto were neither disputed nor explained, and with respect to which the church, consequently, observed a profound silence. Nothing was dictated to the faith of Christians in this matter, nor were there any modes of expression prescribed as requisite to be used in speaking of this mystery. Hence it happened that Christian doctors entertained different

sentiments upon this subject, without giving the least offence, and discoursed variously, concerning the distinction between Father, Son, and Holy Ghost; each one following his respective opinion with the utmost liberty."*

The circumstances which led to the dispute were these:—Alexander, bishop of Alexandria in Egypt, was one day discoursing in the presence of his presbyters, upon the doctrine of the Trinity, when he let fall some expressions, which led Arius, one of them, to reason thus:—"If the Father begat the Son, then he that was begotten, hath a beginning of existence. And from hence it is apparent, that there was a time when he was not. Whence, this is a necessary consequence, that he derives his being from nothing." Mosheim adds,

"He first treated as false the assertion of Alexander, on account of its affinity to the Sabellian errors, which had been condemned by the church; and then, running into the opposite extreme, he maintained, that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom God the Father had made out of nothing; the instrument by whose subordinate operation the Almighty Father formed the universe, and, therefore, inferior to the Father both in nature and in dignity."†

These sentiments were entertained by several persons of distinction in the church. Alexander, on hearing of this, became enraged, called a council of bishops, degraded Arius and his followers, and wrote a circular to different churches, in which he denounced the degraded parties as usurpers, apostates, and audacious heretics; and anathematised them accordingly. The following letter, written by Arius to Eusebius, bishop of Nicomedia, contains the subject in dispute between Arius and Alexander:—

"To my most desirable lord, the faithful man of God, the orthodox Eusebius: Arius persecuted by father Alexander unjustly for the sake of truth, which conquers all things, of which you are the defender: joy in the Lord. My father Ammonius coming to Nicomedia, it appeared to me my duty to address you by him, and at the same time to inform your rooted charity and kind disposition, which you have towards the brethren, for the sake of God and his Christ, that the bishop harasses us, and persecutes us greatly, and moves every

* Mosheim. † Soc. Hist. lib. I. cap. v., and Mosheim.

machine against us, so as even to expel us from the city as Atheists, because we agree not with him, who publicly says, 'Always God, always the Son; at the same time the Father, at the same time the Son; the Son co-exists with God, without being begotten; he is always begotten, yet unbegotten; God does not precede the Son in thought, not for a moment: always God, always the Son: the Son exists from God himself.' And, when Eusebius, your brother in Cesarea, and Theodotus, and Paulinus, and Athanasius, and Gregory, and Actius, and all the bishops in the East, said, That God, who had no beginning, existed before the Son, they were condemned, excepting only Philogonius, and Ellanicus, and Macarius, heretical, unlearned men, some of whom call the Son an eructation, others a projection, others begotten together with him. We cannot bear to hear these impieties, though the heretics should threaten us with a thousand deaths. But what we say and think, we have both taught, and do teach; that the Son is not unbegotten, nor a part of the unbegotten, by any means, nor of the subject matter; but that, by will and council, he existed before the times and the ages, full God, only begotten, not mixed with anything heterogeneous; and, before he was begotten, or created, or defined, or formed, he was not; for he was not unbegotten. We are persecuted, because we say, the Son hath a beginning; but God is without a beginning. For this we are persecuted, and because we say, That the Son is from non-existence; and thus we said, because he is not a part of God, nor of any subject matter: for this we are persecuted; and the rest you know. I pray that you may be strong in the Lord, remembering our afflictions."*

As no analysis would make this intelligible, it is useless making any remark upon it. It is no wonder such disputants should resort to violence. The appeal, however, which was made to the feelings and judgment of others, raised the Christian world into a flame. Constantine, the emperor, who was a catechumen in the church, blamed both parties, and kindly strove to effect a reconciliation. His well-meant efforts were abortive; and, to put an end to the contention, a general council was held in the year 325, at Nice, in Bithynia.

At this famous council, Constantine presided. The language of Scripture being found too meagre to express the notions of the orthodox party, they found it necessary to fabricate new terms. Now it was, that the word homoousios was brought into use, and made the Shibboleth of right opinions. It is singular that

* Milner's Hist.

the disputants came literally within a single *iota* of each other. The orthodox contended, that Christ was *homoousios*, of the *same* substance with the Father; the others, that he was *homoiousiou*, of the *like* substance with the Father. This notable distinction, made by the addition of a single letter, and that letter the smallest in the Greek alphabet, divided the church world, and drew the line of demarcation between the heterodox and the orthodox. Neither party would yield to the other. At length, Constantine, to make an end of the unavailing dispute, appointed Hosius, bishop of Corduba, in Spain, to draw up the creed, commonly called the Nicene Creed, and declared that all who refused to subscribe to it, should be banished. Eusebius of Cesarea, the historian, had some doubts of the propriety of the term consubstantiation, and observed, in a letter to his church, that all the mischief had arisen from the use of unscriptural terms, and that he had subscribed at last, for the sake of peace.* Arius and others professed themselves ready to subscribe to what the Scriptures taught of Jesus Christ, reserving the right of understanding and explaining these Scriptures for themselves; but hesitated to subscribe to terms which were not Scriptural. Of course, they were banished. Thus orthodoxy was established by imperial mandate; and the doctrine of a generated Deity became the orthodoxy of the day.

The following extracts will show, that the doctrine of the Eternal Sonship did not come into the church of God alone; it was connected with several other curious doctrines :—

Origen maintained the Eternal Sonship, the restoration of fallen angels, and forbade marriage.

Cyril, bishop of Jerusalem, A. D. 348, taught the Eternal Sonship, transubstantiation, praying for the dead, and made mediators of departed saints.

Gregory Nazianzen taught, that, as Adam was the means of being to Eve, and as both produced Seth, so the Father produces the Son, and then Father and Son

* Soc. Hist. lib. I. cap. viii.

produce the Holy Ghost. To this he added monkery, purgatory, supplicating the Virgin, and praying to saints.

Gregory, bishop of Nyssa, A. D. 371, taught purgatory, the real presence in the sacrament, monastic life, celibacy and virginity, sufficiency of tradition for the ground of faith, perpetual virginity of the mother of God, baptism as expiatory and destructive of sin, that Peter is the foundation of the church, relics, and purgatory.*

The Council of Nice, at one sitting, established the doctrine of the Eternal Sonship, and the celibacy of the clergy; at another, confirmed the worship of images.†

But, though Constantine adopted the orthodoxy of the day, and banished the men who were too honest to subscribe to dogmas which they did not believe, yet his decision tended but to increase the ferment which the dispute occasioned. After some time, Arius was recalled. The Emperor was persuaded that the orthodox party was actuated by malice, rather than by zeal for the truth. He, therefore, repealed the sentence which had been passed against them. Being at liberty, they began to harass the orthodox party. The struggles between these contending factions were conducted with the greatest asperity, and afford a melancholy instance of the unhappy consequences of substituting authority for evidence in matters of faith. Socrates says,

"But, as to ourselves, we have found from several letters, which the bishops wrote to one another after the Synod, that the term homoousios disturbed some men's minds. Whilst they were busying themselves about the word, and made too curious inquiries into its meaning, they raised an intestine war among themselves. And what was done herein, was not unlike a fight in the night. For neither party seemed to understand perfectly why they reviled one another. They had an aversion to the term homoousios, looked upon them that approved of it as introducers of Sabellius and Montanus's opinion, and, therefore, called them blasphemers, as being persons that destroyed the existence of the Son of God. On the other hand, they that were maintainers of the term homoousios, supposing the other

* Dr. Clarke's Succession. † Milner's Hist.

to be introducers of the worship of many Gods, abominated them as bringers in of Gentilism. For these reasons, every one of the bishops wrote volumes, as if it had been against the most bitter enemies. And, although both sides asserted that the Son of God had a proper, real, and peculiar person and existence, and confessed that there was one God in three persons; yet, how it came to pass, I know not, they could in no wise agree among themselves; and, therefore, would by no means be quiet."*

These factious opponents are seldom found appealing to the Scriptures as the standard of their faith. The dictum of a semi-babarian emperor, and not the word of God, was to determine what was heterodox, and what was orthodox. The party, therefore, that stood highest in the emperor's favour, was sure to triumph. This led them to adopt every possible means to supplant each other in the esteem of the court. Some of the means adopted for this purpose, were of such a nature, as to lead us to detest the principles and characters of those who employed them.

Twelve years after the Council of Nice, Constantine died, leaving his empire to be governed by his three sons. The eldest, who, like his father, was called Constantine, ruled in Spain; Constantius, in the East; and Constans, in the West. The first was favourable to Athanasius, and restored him to the church, from which he had been banished through the intrigues of the Arian party. The second was attached to the Arians. Constantine, invading his brother's dominions, was slain. This was a severe blow to the homoousian party, and, by consequence, a pleasing circumstance to their opponents; because, as both parties were fighting for opinions which had no foundation in the Scriptures, their strength lay in the favour of the reigning emperor, and not in the force of divine truth. The death of their patron, therefore, was little less than the ruin of their system. The Arians now began to lift up their heads, and struggle for the ascendancy. At a council, held about this time, at Antioch, the creed underwent a revision; and the noxious clause, of the substance of the Father, was left

* Soc. Hist. lib. I.

out; and a copy of the amended version was sent to the bishop of each city. So little confidence, however, did the council repose in the truth of the document which they had fabricated, that, before they broke up, they made another, published it, and anathematised all whose opinions differed from it. It should be observed, that the makers of this version declared, "We have neither been Arius's followers, nor have we embraced any other faith than that which was from the beginning set forth." The controversy produced dreadful commotions. Riots and slaughters were not unusual. Armies were employed in deposing one bishop and setting up another. When Paulus, bishop of Constantinople, was thrust out of his see, and Macedonius put in his room, a contest between the military and the populace took place, in which three thousand, one hundred, and fifty persons lost their lives. This was not a solitary work of blood. The political commotions which have at times convulsed our own country, bear only a faint resemblance to the calamities produced by these Christian bishops and their infatuated votaries.*

A few months after the the council at Antioch, the emperor of the West, Constans, interposed to put an end to the tumults occasioned by the deposing of Athanasius and Paulus. In consequence of this, another draft of the creed was drawn up, and the former suppressed. The new version, like its predecessors, maintained that the Son of God was begotten before all worlds, and declared those to be aliens from the church who denied that dogma.

Three years after this, the bishops in the East called a council, and drew up a new edition of the creed, of considerable length. Among other things, it contains the following :—

"Nor must it be thought that the Son is without an original, or unbegotten, as the Father. For no Father and Son can properly be said to be coinoriginate and unbegotten. In like manner we determine those persons most impious, and strangers to truth, who irreli-

* Soc. Hist. lib. II. cap. x.

giously assert that Christ was begotten, not by the will and pleasure of the Father, attributing to God an unwilling and involuntary necessity, as if he had begotten the Son by constraint; because they have audaciously determined such things as these concerning the Father, which are contrary, both to the commmon notions of God, and also to the sense and meaning of the Scripture given by divine inspiration."

About A. D. 348, another council was called in the West, to settle the doctrine of the church. It was held at Serdica. Three hundred bishops from the western parts were present, and seventy from the East. In consequence of a dispute about admitting Athanasius and Paulus into the assembly, the eastern bishops withdrew, and formed a council by themselves. They anathematised the term homoousios, *of the same substance*, and substituted anomian, *of a different substance*, in its stead. The other party adopted homoousios, and rejected anomian. After denouncing each other, and each other's creed, they returned home, maintaining that what they had done was right and true. This quarrel divided the Greek from the Roman church.

Some time about the year 351, another council was held at Sirmium. Photinus, the bishop of that city, was accused of Sabellianism: this occasioned the assembly. After deposing the culprit, they thought it right to have two new versions of the creed; one in Greek, the other in Latin; anathematising all who should not adopt them. Indeed, one of them contains twenty-eight anathemas. An extract or two will show the genius of the writers.

"If any one say, that the Son was of Mary according to prescience, and that he was *not* with God, *born of the Father before ages*, let him be anathema.

"If any one, terming the Holy Ghost the Paraclete, shall call him the *unbegotten God*, let him be anathema.

"But, whereas very many are disturbed about the term, which in Latin is called *substantia*, and in Greek *ousia*, that is, that it may be more accurately understood, the word homoousion, or homoiousion, these terms ought in no wise to be mentioned, nor discoursed of publicly in the church, for this reason, and upon this account: because there is *nothing recorded concerning them in the Divine Scriptures*, and in regard these things are above the reach of human knowledge and the mind of man."

The historian adds,

"Moreover, you must know that the bishops convened at Nicæa were afterwards displeased with their draught of the creed published by them in Latin. For it seemed to them, after its publication, to contain many contradictions. Wherefore, they earnestly endeavored to get it out of their hands who had transcribed it. But, in regard many had it, the Emperor, by numbers, ordered that all the copies of it should be diligently searched for and gathered up, threatening to punish those that should be found concealing it. But his menaces were unable to suppress it when once published, in regard it had fallen into many men's hands."

About A. D. 356, a council was held at Ariminum, at which another form of the creed was presented. It was proposed, that all the forms previously exhibited should be counted null and void; and the one, now presented, adopted as the standard of orthodoxy. This version was drawn up at Sirmium five years before, but concealed. In form and meaning, it resembled those which preceded it, and concluded with the following passage:

"But for the term *usia*, substance, in regard it has been used by the Fathers in a more plain and ordinary sense; and not being understood by the people, gives offence to many; and inasmuch as it is not contained in the Scriptures, we thought it good to have it wholly removed, and a future to make no mention at all of this term *ousias* when God is spoken of, in regard the Sacred Scriptures have no where mentioned the substance of the Father and the Son. But we do assert that the Son is in all things like the Father, as the Sacred Scriptures do affirm and teach."

This passage rent the council asunder. The orthodox party contended, that it was favourable to the Arians, and intended for their gratification; if this was not the case, those who proposed it, must demonstrate the soundness of their own faith, by openly anathematising the Arian heresy. These men's orthodoxy consisted in clinging to the use of terms, confessedly unscriptural and injurious, and in a readiness of mind to denounce and curse all who should differ from them.

Councils were afterwards held at Seleucia and Constantinople. A new version of the creed was fabricated in each place. Both councils agreed to lay aside the use of the terms which had produced so

much dissension and confusion: first, because they were *unscriptural*; secondly, they were found of such mischievous tendency.* This famous creed changed its form nine times, and filled the church with controversy, cruelty, and blood; and yet, after all its tragical consequences, it is recognised in its original form, at the present time, as the sum and substance of the orthodox faith.

Having traced the origin of this doctrine, its introduction into the Christian church, and the circumstances connected with its establishment, it would answer no good end to pursue its history, in relation to the ancient church, any farther. It will now be clearly seen, that the supreme, eternal, unoriginated Godhead of Jesus Christ, was no more understood and believed by the orthodox party, than by the Arians. The only difference between them was this: the orthodox believed, that God produced the divine nature of Christ out of his own substance; the Arians, that God produced him out of nothing. The notion of God producing the divine nature of his Son out of his own substance, is adopted by the late Richard Watson: Institutes, vol. i. p. 504.

On this subject, Mr. Stuart, on Heb. i. 3, says,

"There can be no doubt in the mind of any man who carefully examines, that the Nicene Fathers and the Greek commentators, one and all, held that Christ, as to his *divine* nature, was *derived* from the Father. So the Nicene creed, 'God of God, Light of Light.' Yet we may ask the question, we cannot help asking it, Is, then, the Son, who is *God over all and blessed for ever*,—is he, in his DIVINE nature, *derived* and *dependent*? Has he, as *very God*, a *cause* and *beginning*? And is it possible for us to make the idea of *true* and *proper divinity* harmonise with that of *derivation* and consequent dependence? No; it is not. The *spiritual* views of the nature of God, which are now generally entertained by enlightened men, forbid this: in fact, they render it absolutely impossible. But not so in the days of the Nicene council, and of the Greek commentators. That they believed in the *divine* nature of Christ, I consider as altogether certain; but that their views of what is necessary to constitute a rational and defensible idea of a nature truly divine, were correct, is what no one, I think, who has read their writings and judged for himself, will now venture to maintain. *Their views of the*

* Soc. Hist., books i. and ii.

divine nature, were built on the metaphysical philosophy of their day; but we are not bound to admit this philosophy as correct; nor is it, indeed, *possible, now, for our minds to do it.*"

Of the councils to which we are indebted for the establishment of the orthodox faith, Gregory Nazianzen, in writing to a friend, says,

"To tell you plainly, I am determined to fly all conventions of bishops; for I never saw a council that ended happily. Instead of lessening, they invariably augment the mischief. The passion for victory, and the desire of power, are not to be described in words. One present as a judge will more readily catch the infection from others, than be able to restrain it in them. For this reason, I must conclude, that the only security of one's peace and virtue, is in retirement."

On this subject, the Rev. John Wesley says,

"I read Mr. Baxter's History of the Councils. It is utterly astonishing, and would be wholly incredible, but that his vouchers are beyond all exception. What a company of execrable wretches have they been, who, almost in every age since St. Cyprian, have taken upon them to govern the church! How has one council been perpetually cursing another, and delivering over to Satan, whether predecessors or contemporaries, all who did not implicitly receive their determinations, though generally trifling, sometimes false, and frequently unintelligible, or self-contradictory! Surely Mahometanism was let loose to reform the Christians! I know not but Constantine has gained by the change."*

The doctrine of God producing the divine nature of Christ out of his own substance, is now generally discarded, as incompatible with the supreme Godhead of Christ, which is so clearly taught in the Scriptures; and the filial relation is considered as belonging to his complex character, as God and man united in one person. This view of the subject is taken by Ridgely and Buck, among the Dissenters in England; by Dr. Wardlaw, and the Independents generally, in Scotland; and, it may be added, by the Wesleyan Methodists for the most part, throughout the world. It cannot be successfully denied, that the writings of Wesley, Coke, Drew, Benson, Robinson, and Dr. Adam Clarke, upon the divinity of Christ, have been so extensively read by this community, that they are incapable of receiving

* Campbell's Lect. on Hist. Eccl., and Wesley's Works, vol ii. p. 314.

the semi-Arianism of the late Richard Watson, or that of the editor of the *Wesleyan-Methodist Magazine*. A controversy, however, has existed in the Wesleyan-Methodist Connexion for some years; and some of the leading men in the Conference, have laboured hard to establish the doctrine of what is called the eternal generation, or Sonship, of Christ, as a doctrine of the Holy Scriptures. In tracing this controversy, it is necessary to turn to the history of the late Dr. Adam Clarke.

In early life, he fell in with a person of the Arian, or Socinian, school, who told him, that "the Methodists were guilty of idolatry: for they gave that worship to Jesus Christ, which belonged to the Father only." He went home, distressed and confounded; asked pardon of God for the sin which he supposed he had committed; and resolved, in future, to leave the name of Christ out of his prayers. The consequence was, "darkness now entered his mind, his spiritual fervour gradually diminished, till it was at last entirely gone." In this dark, melancholy state, he had no counsellor, no friend, to whom he could reveal the sorrows of his heart. He retired into solitude, fell prostrate before his Maker, and presently detected himself pleading for mercy *for the sake of Jesus Christ*. He started, alarmed and horror-struck at the thought of being again guilty of idolatry. "Immediately, his soul was filled with light." He was able to say, "Yes, my Lord and Saviour, thou hast died for me; by thee alone, I can come unto God. There is no other name given from heaven among men, by which we can be saved. Through the merit of thy blood, I will take confidence, and approach unto God." This distressing event "led him to examine the reputedly orthodox, but actually spurious, doctrine of the *Eternal Sonship of Christ*; which he soon found, and subsequently demonstrated, that no man can hold, and hold the eternal, unoriginated nature of Jesus Christ. For, if his divine nature be, in any sense whatever, derived, his eternity, and, by consequence, his Godhead, is destroyed; and, if his Godhead, then his Atonement. On

this point, he has produced a simple argument in his Note on Luke i. 35, which argument is absolutely unanswerable. Attempts have been made to confute the true doctrine; but that argument is still unanswered. The argument is simply this:—

"1. If Christ be the Son of God, as to his *divine nature*, then he cannot be *eternal*, for *son* implies a father: and father implies, in reference to *son*, precedence in *time*, if not in nature too. *Father* and *son* imply the notion of *generation*, and generation implies a time in which it was effected: and *time*, also, *antecedent* to such generation. 2. If Christ be the *Son* of God, as to his *divine* nature, then the Father is of necessity prior, consequently, in Godhead, *superior*, to him. 3. Again, if this *divine nature* were begotten of the Father, then it must have been in *time*; i. e., there must have been a period in which it *did not* exist, and a period when it *began* to exist. This destroys the *eternity* of our blessed Lord, and robs him at once of his *Godhead*. 4. To say that he was *begotten from all eternity*, is absurd; and the phrase *eternal Son* is a positive self-contradiction. Eternity is that which has no beginning, and stands in no reference to *time*. *Son* supposes *time*, *generation*, and *Father*, and time also antecedent to such generation; therefore, the theological conjunction of these two terms, *Son* and *eternity*, is absolutely impossible, as they imply essentially different and opposite ideas."

Such was the way in which his mind was directed to this subject; and such were the reasonings which led him to discard the opinion then commonly received.

It was *not* on the Doctor's mind *only*, that this argument told with powerful effect. Some years before the death of the Rev. John Wesley, the Doctor was in his company, and showed him the above argument in writing. After perusing it, Mr. Wesley allowed that it was CONCLUSIVE; adding, that he had known eminent divines who took the same view of the subject. This fact was published by the Doctor in his notes on the first chapter of the Epistle to the Hebrews. It is true Mr. Moore enters his caveat against admitting this fact as a matter of any consequence in the controversy; and says, those who knew Mr. Wesley will not wonder that he did not enter into a controversy with his son in the Gospel, at that time very young. To this it may be replied, Would Mr. Wesley see his son in the Gospel in an error, upon an important subject, and not show him his error, especially when that error

was likely to affect very seriously the whole Connexion? Would Mr. Wesley, in opposition to every dictate of integrity, tell the Doctor, that his argument was *conclusive*, unless convinced that it was so? Who could libel the memory of Wesley more foully than Mr. Moore (unwittingly, no doubt) has done?

This argument, however, did not produce the same effect upon the minds of all Mr. Wesley's brethren, that it did upon his own. As soon as it appeared in the form of a note upon Luke i. 35, many of them took the alarm. It is said that the Doctor was impeached at the London District Meeting, by the late Rev. Joseph Benson, upon the charge of heresy; and that means were used to induce him to acknowledge himself in error. As his brethren failed to convince him that he was really the subject of error and mistake, he remained inflexible, and would make no other concession than, "What I have written, I have written." On bringing forward the charge, Mr. Benson shed tears, and lamented the necessity which was laid upon him thus to appear in opposition to his friend; and the Doctor appeared equally affected, because obliged by the force of conviction to dissent, on this subject, from many of his brethren. But expressions of regret did not prove convincing arguments to the mind of the Doctor; and he was more confirmed in his own view of the subject, by the weakness of the reasons which were produced against it. As, therefore, they could not convince him of his supposed aberration from truth and orthodoxy, and had not courage and ability to procure his expulsion from the Connexion, it was found necessary to raise an alarm about his "awful speculations" through the press, and to proclaim his dangerous *heresy* to all the world; and, at the same time, to be very careful in admitting no candidates for the ministry, who were tainted with his heterodoxy. These measures lead us to a review of the controversy which followed, and the conduct of the Conference in relation to it.

Mr. Henry Moore has published upon this subject. The proofs he gives of the truth of his opinion are

quotations from Mr. Wesley's hymns, the Nicene creed, and a few texts of Scripture. To the proofs drawn from the first and second of these sources, it may be replied, that, though they prove the doctrine to be found in the hymn-book and the creed, yet they afford no evidence that it exists in the Scriptures: and though the hymn-book and the creed seem, in Mr. Moore's judgment, to be equal in authority to the Holy Scriptures, yet they have not been thought to be so by the generality of his readers. It would be useless to attempt to refute Mr. Moore's proofs drawn from these sources, when every one, except the writer, considers them cyphers. Neither are his attempts to prove his point from Scripture more happy. He adduces Proverbs viii. for this purpose. But it has been replied:— 1. The Hebrew word, rendered *wisdom*, is never used in Scripture to denote Jesus Christ; and, of course, it proves little of his Eternal Sonship. 2. The inspired writers teach us, that, by *wisdom*, they mean *the fear of the Lord*. 3. As the word, both in the original and in the versions, is in the feminine gender, it is like throwing an air of ridicule over the subject, to make it signify the eternal Son of God. Chap. xxx. 4, is another of Mr. Moore's proofs. In reply, it has been maintained, that neither God nor his Son is intended by the person there mentioned. See Benson's Commentary *in loco*. Mr. Moore's next Scriptural proof is John x. 30; upon which he says, "We see here, that the Jews knew there were a Father and a Son in the Godhead, abstractedly from every thing creaturely." That the Jews had notions of this sort, is granted; but they and our Lord were at issue upon this subject. They understood him to claim the filial relation to God with express reference to the human nature. Their own words are proof of this:—"Because thou, being a man, makest thyself God." And it is clear that Christ unites the filial character with that nature which was subject to death, which had power to lay down life and to take it again. This power, he says, was given to him as the *Son of Man*, a term which, according to the late Richard Watson, is a Hebraism, denoting a real human being. John v. 27. It is clear

from this part of the New Testament history, that the Jews believed the Sonship to relate solely to the *divine nature*; that Christ claimed this character in his *human nature*; and, for so doing, was pronounced a blasphemer, and threatened with stoning. How strange that Mr. Moore should suppose these Jews to be right, and Christ to be wrong! And yet we must either admit, that he did suppose this; or, that he did not understand the subject.

There is but one more quotation from Scripture, in Mr. Moore's pamphlet, which seems to have any bearing upon the question. It is John xvii. 5, "*And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.*" This passage proves nothing of an eternal filiation. The same inspired writer tells us, that "*in the beginning was the Word; and the Word was with God, and the Word was God.*" A distinction of persons in the Godhead is clearly stated; but not a syllable about one of these persons generating or producing the other. At the incarnation, the Word was so united with human nature, that the union of the two constituted one person; and this person is called the *only-begotten Son*. In this character, Christ prayed that his suffering humanity might be rewarded, in being made partaker of that glory which was essential to his divine nature, which is called the Word. This is the only mode of interpretation which the letter of the Scriptures allows us to adopt.

Mr. Moore derides the phrase, *Eternal Word*. The Apostle tells us, that *the Word was God*; but Mr. Moore assumes this to be a statement decidedly *untrue*, and will have it to signify something which God spoke or said; and, on this ground, he makes merry with the supposed anomaly. Again, he insinuates that the safety of the Connexion depends upon maintaining the doctrine which he advocates. To this notion he will make few converts. Not many persons, except those who consider the Nicene creed and the Hymn-book to be of equal, or higher, authority than the Holy Scriptures, will very readily allow, that the stability of any religious community depends upon

rejecting the testimony of Christ, and adopting that of the stupid Jews. Because, then, Mr. Moore affects to prove his doctrine by quoting texts which have no relation to it; identifies himself with the opposing Jews; assumes as false what an apostle so clearly states; and casts a foul imputation upon Methodism, by making the rejection of that view of his Sonship which was taught by Christ himself, necessary to its existence; he has injured the cause which he intended to support. For a more extended view of the case, see Mr. Moore's pamphlet, and the reply of Messrs. Thomas Exley and Stephen Brunskill.

About the same time as the preceding, a pamphlet was published as the production of the late lamented Edward Hare. This is no other than a playful letter, written by the author, a very few days before his death, to the late Rev. Jos. Benson, and was not at all intended for publication in its present form. Few, who have read Mr. Hare's Preservative against Socinianism, fail to regret this posthumous publication, as the production of his pen. As, however, this pamphlet has often been held up as the most decisive defence of the doctrine in question, a remark or two concerning it may not be amiss.

Mr. Hare argues the truth of the doctrine from four passages of Scripture:—John i. 1—14; Col. i. 15; Phil. ii. 5; and Heb. i. 2. On the first of these passages, the author fails to distinguish between the language used by the apostle in speaking of Christ *prior* to the incarnation and *subsequent* to it; and, by rather a strange oversight, unites the *posterior* appellation with the *anterior* state. By this means, a plausible argument is found for the Eternal Sonship.

In Col. i. 15, Christ is called the first-born of every creature. Mr. Hare seems to understand the passage as signifying that Christ was the first thing which the Father produced, and thinks that any other signification is far-fetched. But, in the "Preservative," he allows that the word sometimes signifies *first producer, bringer forth*, or *cause*. Mr. Parkhurst shows, that this is the radical meaning of the word, and that, by

a slight variation in the tense, it is used to signify, "*to be brought forth.*" As, then, the word has two meanings, in which are we to understand it in this passage? If we say, Christ was the first thing produced, and by him were *all* things made, or produced; then, of course, we say, that he produced himself, which involves the absurdity of agency and action prior to existence. If we say, he is the *first producer* of all things, *for by him were all things created which are in heaven and earth, visible and invisible*, the sense is good, and the meaning clear. We are driven to the adoption of this last rendering; and this sets aside the apparent proof of Eternal Sonship.

In Phil. ii. 5, and Heb. i. 2, the apostle is speaking of Christ in his mediatorial character, and not of his Godhead. Christ is obedient unto death; rewarded with a name which is above every name; constituted heir of all things; made the object of angelic worship; anointed with the oil of joy above his fellows; and placed at his Father's right hand, until his enemies become his footstool. How can these things be applied, with any shadow of propriety, to Christ, in that nature which is God over all, blessed for ever? How contrary to Scripture and common sense to say, The *only God* is *made heir* of all things; sits at his own right hand till some one has subdued his enemies; and is anointed with the oil of joy above his fellows? Because, then, a distinction made by the apostle is overlooked; a word used in one sense, when the writer shows in another publication, that it ought to be understood in a different sense; and a train of absurdities involved in the application of passages to the Godhead of Christ, which belong to his mediatorial character, Mr. Hare's letter has failed to produce the effect intended.

Mr. Robert Martin published a book, which he advertised as a work in which the Eternal Sonship of Christ was fully proved to be a doctrine of the Scriptures. This work underwent a severe review by Mr. Stephen Brunskill, a gentleman of Orton, in Westmoreland. A very brief notice will be sufficient to show the genius of the disputants. On page 24, Mr. Martin quotes Rom.

i. 4, *Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead*, as a decisive proof of the doctrine in question. On this Mr. Brunskill remarks, "How the *Divine nature* could be declared to be the Son of God by being raised from the dead, I know not; for, as the eternal God himself could not die, of course it must be the human nature of Christ which was raised from the dead, and *declared to be the Son of God with power*."

"In page 33," observes Mr. Brunskill, "Mr. Martin tells us, that 'no man hath seen God at any time, that is, the Father;' yet, in the same page, he informs us, that 'the Son, who declared the Father to the Old Testament saints, and was seen by them, must have been that only-begotten Son, who was in the bosom of the Father.' On page 67, he states, that 'the only begotten Son of the Father, is the same God as the Father.' I therefore ask Mr. Martin, if no man hath seen God the Father at any time, how came the Old Testament saints to see him? Or how came he to know that the divine nature, which is the eternal God, is in the bosom of God? Who can be so properly said to be in the bosom of God as his Son Jesus, whom he hath taken into union with himself?' Page 26, on Psalm ii. 12, '*Kiss the Son*,' Mr. Martin says, 'Unto all the people of the Mosaic dispensations, to David and all his contemporaries of the favoured Israelitish tribes, this command was given; and also to all their successors under that dispensation, and upon them all was it binding; consequently, there must have been in the days of the Psalmist a Son to kiss. But, if he were not the Son of God before he was a man, the son of Mary, this command could not be binding upon the people of God till then.'"

To this Mr. Brunskill replied,

"Was not the Psalm a prediction of the opposition which would be made to the establishment of the kingdom of Christ, the holy child Jesus, in the world? St. Peter shows it was; Acts iv. 25. Again, do we not see, in the example of Abraham, Moses, and Job, that the Old Testament saints had an eye to the Son of God by anticipation? and was not faith in him, as a Saviour, the homage which he required?"

It seems to have escaped the notice of both parties, that the injunction was given neither to Old Testament *saints*, nor to New Testament *saints;* but to the public opposers of the kingdom of Christ, referring solely to the Gospel times.

On John xvii. 24, "*For thou lovedst me before the foundation of the world*," Mr. Martin argues,

"If he became the Son of God *first* when the human nature of

Christ was created of Mary by the Holy Ghost, then he *first* became the object of the Father's love. Therefore, the Father's paternal love could not be called forth eternally by a Son, and, consequently, that peculiar quality of that infinite perfection of the Deity could not be exercised towards a Son before the world was created, or the Messiah was born."

To this Mr. Brunskill replies,

"If Mr. Martin be correct in saying that God can love nothing till it actually exists, was not the *Almighty mistaken* in saying by Jeremiah to Israel, '*I have loved thee with an everlasting love: therefore, with loving-kindness have I drawn thee.*' And was not St. Paul mistaken, when he said believers were '*chosen in Christ before the foundation of the world?*' Were not the sufferings of Christ foreseen by God from all eternity? And are not future things present with the Almighty? Mr. Martin's argument is, in effect, a denying of the fore-knowledge of God. But this reasoning is set aside by Scripture. By the prophet Isaiah, God says, '*Behold my servant whom I uphold; my elect in whom my soul delighteth,*' chap xlii. 1. This passage is applied, Matt. xii. 18. In that nature *only*, in which Christ sustained the character of the *chosen servant*, was the subject of Divine influence and support, *and laid down his life*, is he represented, in Holy Writ, as the object of the Father's love."

Mr. Martin's crowning proof, however, is found in the confession of our Lord, upon oath, before the Jewish high-priest. He says,

"If any doubt should still exist in any mind whether Christ be the *divine, eternal* Son of God, or not, his own express declaration, upon oath, that, in his divine nature, he is the true and proper Son of God, should silence for ever such a doubt. When the high priest said to him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God? Jesus saith unto him, Thou hast said, i. e., I am that which thou sayest. The high priest understood him to declare, without any allusion to the miraculous conception, that he was truly and properly the Son of God; for he rent his clothes, saying, 'He hath spoken blasphemy: what further need have we of witnesses? Behold, now ye have heard his blasphemy, what think ye?' The whole court answered and said, 'He is guilty of death;' and it was for this declaration, which they considered blasphemy, that they condemned and put him to death. Here, then, he declares that he is the Son of God, by an oath; so that he has attested the truth of this doctrine, of the divine Sonship, not only by express declaration, but by solemn oath. 'Men verily swear by the greater, and an oath for confirmation is to them an end of all strife.' The Son of God, therefore, 'willing more abundantly to show unto the heirs of promise' the eternity and immutability of his Sonship, 'confirmed it by an oath; that, by two immutable things in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us.'

Will you not his *word* receive?
Will you not his *oath* believe?"

Mr. Brunskill replies,

"I shall now proceed to make some remarks upon the preceding quotation. Mr. Martin says, 'If any doubt should still exist in my mind whether Christ be the *divine, eternal Son of God*, or not, his own express declaration upon oath should silence for ever such a doubt.' Indeed, so it should. But when did he do this? When did he take a solemn oath, that he, in his *divine nature*, was the Son of God? If the divine nature be God, it undeniably follows, according to Mr. Martin, that *God has a Father*. If the divine nature is not God, what becomes of the divinity of Christ? But how did Christ swear before the high priest, that he was the eternal Son of God? The high priest said, *I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God?* Jesus saith unto him, *Thou hast said; nevertheless, I say unto you, hereafter shall ye see the* SON OF MAN *sitting on the right hand of power, and coming in the clouds of heaven.* Mr. Martin quotes the first sentence, and then leaves off, and begins to comment, and tells us that the *high priest understood our Lord to refer to a divine Sonship.* This is impossible. Our Lord uses the term SON OF MAN, which signifies the *human*, not the divine, nature. A few passages will show this. *He is not man that he should lie; neither the* SON OF MAN, *that he should repent*, Num. xxiii. 19. *The Son of Man which is a worm*, Job xxv. 6. *Put not your trust in the Son of Man*, Psalm cxlvi. 3. *Who art thou, that thou shouldst be afraid of a man that shall die, and of the Son of Man, which shall be made as grass*, Isaiah li. 12. *The Son of Man came eating and drinking*, Matt. xi. 9. These passages, with multitudes besides, forbid us restricting the term *Son of Man* to the divine nature of Christ. It belongs to his humanity; and to this, we are obliged to apply it. Christ maintains, upon oath, that he is the Son of God, with express reference to the *human nature*: about divine, Eternal Sonship, he says not one word, nor gives any intimation. As, then, Mr. Martin fails in proving his point, through not understanding the phrase, *Son of Man*, does he not bring a false accusation against our Saviour, and charge him with an oath which he never took? And are not such publications a disgrace to the Methodist Book-Room?"

Mr. Brunskill's acute pamphlet exists, we believe, in manuscript only. Dr. Clarke dissuaded him from sending it to the press, because, by the *Wesleyan-Methodist Magazine*, and the different publications which had issued from the Book-room, in defence of the Eternal Sonship theory, people generally were convinced that it was unscriptural; and refutations of it were unnecessary.

Mr. Richard Watson wrote repeatedly in defence of this false doctrine. He is allowed to be the ablest advocate that it has had in modern days; and to this honour he is justly entitled. His writings have not,

however, always produced conviction, because they are sometimes at variance with themselves, as well as with the Holy Scriptures. A brief notice will be sufficient to demonstrate the truth of this assertion.

In his Institutes, Vol. I. p. 522, we are told that the name "Jehovah signifies to *be*, and to *cause to be*; that it signifies a Being existing *from himself*, from everlasting to everlasting." Then we have a whole chapter written to prove, that the divine nature of Christ is the Jehovah of the Old Testament.

In Vol. II. p. 60, we learn, that Christ, in his divine nature, exists *of* the *Father*, *deriving existence* and *deity* from *him*. In his Remarks, p. 43, we read, that, in the same nature, "it was *given* him to have life in himself." Who can reconcile these passages? In the first, we are taught that Christ is, in his divine nature, the *self-existent, eternal Jehovah;* in the others, that, in the *same nature*, he *receives* life and deity from *another*, and is no more self-existent than the meanest reptile.

In his Institutes, Vol. I. p. 498, we are told, that the "various perfections of self-existence, immensity, eternity, omniscience, and omnipotence, are *incommunicable*." On p. 505 of the same volume, it is stated, that "the *whole* divine nature *is communicated* from the Father to the Son, and from both to the Spirit." Thus we are driven to the conclusion, that the Son and Spirit have the divine nature, while destitute of the perfections and properties by which that nature is distinguished; or, that Mr. Watson again contradicts himself. As the former cannot be admitted without rejecting the clearest declarations of Scripture, the latter follows as a matter of course.

In the same work, Vol. II. p. 53, the writer says, if Christ, in his divine nature, were "*co-ordinate* and *independent*, in no good sense could he be the effulgence and lustre of the glory of the Father." On page 89 of this volume, he expressly maintains, that angels are dependent, but that Christ is independent; and that his existence is *necessary* and *eternal*. In the *former* passage, Christ, in his divine nature,

is allowed to be no more than a *produced, dependent creature*; in the *latter*, he is declared to be the *independent, self-existent, eternal God.*

In "Remarks on the Eternal Sonship," p. 84, quoting from the Editor of Doddridge's Lectures, Mr. Watson says, "The terms generation and begetting, do not include any voluntary act, *ad extra*: for, if so, they who use them would have no *cause of difference with the Arians*; but those terms rather denote a necessary act, *ad infra*. They hold, that, as the divine existence, life, and activity, are independent on the will, so is personality." On page 87, we are told, that the existence of Father and Son in the Godhead implies no voluntary act.

In the Institutes, Vol. II. p. 65, Mr. Watson rather chides Mr. France for saying, "He is the *natural*, and *necessary*, and therefore *eternal*, birth of the divine fecundity;" and maintains that the generation of the Son *was* the product of God's *will* and *wisdom*.

Whatever may be thought of the subject on which these men wrote, is it not very clear, that, in chiding Mr. France, Mr. Watson contradicted what he himself had formerly published? And is it not equally clear, that, by his own statement, *he had no cause of difference with the Arians?* Discrepancies, of this kind, might be pointed out in great numbers, in the writings of Mr. Watson; but we have adduced sufficient to show, that some of Mr. Watson's readers have seen reason to peruse his productions with *caution* and *mistrust*, and carefully to guard against being led, through deference to his authority, to renounce the proper Divinity and Godhead of the Redeemer of mankind.

Mr. Watson's first publication on this subject is entitled, "Remarks on the Eternal Sonship of Christ, and the Use of Reason in matters of Revelation, in a Letter to a Friend." This production bears date 1818: it was designed to counteract the tendency of that view of the subject which was taken by Dr. A. Clarke, in his Notes on Luke i. 35. It was quickly followed by a "Reply," by Thomas Exley, A.M., of

Bristol. As these two publications contain nearly all of consequence that can be said on either side of the question, they are deserving of examination.

Mr. Watson sets out under the impression, that Dr. Clarke considers the term, "*Son of God*," and others of similar import, as designations of the *human nature* of Christ *exclusively*, in contradistinction to the divine. Hence he says,

"The inquiry is precisely this:—Are the appellations, Son, Son of God, and others of similar import in the New Testament, to be considered, in *every instance*, designations of our Lord's *human nature?* He (Dr. Clarke) restricts the application of the term Son of God, as it occurs in the New Testament, as an appellation of Christ, to his human nature." "Dr. Clarke contends (Son of God) is the appellation of the *human nature, the man* ONLY." Rem. pages 4, 5, 23.

Mr. Exley contends, that Mr. Watson, by these statements, attributes to Dr. Clarke, opinions which he never held; and that the Doctor *never* uses the terms in this *restricted* sense; but considers them as signifying the *complex nature of Christ as Immanuel; or God and man united in one person.* And the Doctor himself declares the same thing in the following passage:—

"But, while we distinguish the two natures in Jesus Christ, we must not suppose that the sacred writers always express these two natures by distinct and appropriate names. The names given to our blessed Lord are used indifferently, to express his whole nature. Jesus Christ; The Messiah; Son of Man; Son of God; Beloved Son; Only-begotten Son; Saviour, &c., are all repeatedly and indiscriminately used, to designate his whole person, as God and man, in reference to the great work of human salvation, which, from its nature, could not be accomplished but by such an union. All who are taught of God use these terms in the same way. When we speak of Jesus Christ, we do not mean the *man Christ Jesus, born* of the Virgin Mary; nor him who is the fulness of the Godhead bodily; but we mean both; the great God, even our Saviour, Jesus Christ; who, for us men, and for our salvation, came down from heaven, and was incarnated by the Holy Ghost of the Virgin Mary, and was made man. In this sense I invariably use the terms, when the contrary is not specified."—Sermon on John iii. 16.

Proceeding on this mistaken notion of the Doctor's views, Mr. Watson argues, that, "if the term, *only-begotten Son*, signify the human nature *only*, the text, 'No man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, he hath declared

him,' contains a contradiction." To this Mr. Exley replies, "That, as the term is used to signify the *complex mediatorial* character of Christ, as God and man, and not man *merely*, Mr. Watson's argument is a glaring sophism, and that, being built upon false premises, necessarily, it falls to the ground. The text, according to Jewish idiom, signifies no more than this—Neither Moses, nor any of the Old Testament prophets, was so well qualified to make known the will of God, as our Lord Jesus Christ, who enjoyed the highest intimacy and union with him."

Thirdly, Mr. Watson contends, that the disciples saw in Christ a glory which was superhuman; this glory is called the glory of the *only-begotten of the Father*. It is, therefore, in exclusive reference to the divine nature of Christ that he can be entitled, *the only-begotten of the Father*. Mr. Exley sets this argument aside by showing, that the Apostle, in speaking of Christ before the assumption of humanity, calls him *the Word:* but, upon the assumption of human nature, the term is changed; and he is called the *only-begotten Son*. This change was not accidental, but designed to mark some circumstance, relating to the being of whom the Apostle is discoursing. This circumstance, so marked, was the incarnation of the Word, and the change of the appellative, having relation to this circumstance, and following in consequence of it, must have some reference to the human nature, and not, as Mr. Watson says, to the *divine nature exclusively*. Unless this be admitted, the Scriptures are more adapted to mislead than to instruct.

Fourthly, Mr. Watson contends, that, if the term *Son of God* signifies the production of the body of our Lord, it is a false term, and the son of Mary is not the *only*-begotten of the Father; for Adam was also immediately formed by God; and, for that reason, is called the *son of God*. Mr. Exley shows, that Christ is not called the only-begotten on this account *merely;* but, if he *were*, still Mr. Watson could never prove the term to be a *false* one. Between forming Adam out of the dust of the earth, and producing the humanity of Jesus in the person

of the Virgin, there is a difference: and this difference constitutes a peculiarity in him which belongs to no one besides, and is quite sufficient to justify the appellation of *only-begotten Son.*

Fifthly, Mr. Watson maintains, that we must believe that the Sonship relates to the divine nature of Christ, in order to have proper conceptions of the love of God. His words are,

"It would be nothing in reply to urge, that the divine nature of Christ could not suffer pain, and therefore his being given as a divine Son, implies no violation of the tenderness of a father. If it suffered no pain, it suffered something; of this there are mysterious, and, from the nature of the thing, only mysterious indications in Scripture; but, brief as these notices are, they are strong and emphatic. He emptied himself; made himself of no reputation; and, though equal with God, became obedient, and, therefore, truly a servant."

On Hebrews v. 8, Mr. Watson says,

"The very stress of the Apostle's argument compels us to conclude, that, in the use of this term in this passage, he must refer distinctly and exclusively to the divine nature of Christ. In other words, the Son stands there as a designation to be taken in the exclusive sense of positive divinity."

To the first of these passages, Mr. Exley replies,

"Such language, thus antiscripturally applied, grates on common sense, contradicts reason, and approaches to a profanation of the Godhead. I should have thought even the most indifferent reader could not but perceive, that the Apostle St. Paul, in writing this passage, had immediate reference to the incarnation of the Deity, and, consequently, to the fulfilment of the purpose of that incarnation. He laid aside his grandeur, which was the proper right of his *spotless humanity*, as well as the glory appertaining to that nature, considered in its *connexion* with the *Divine nature*. And does not the antithesis between what Christ divested himself of, and what he submitted to, plainly show the same thing? Undoubtedly, it does; and can any man, then, imagine, that these expressions of suffering, humiliation, and servitude, are spoken of the *Divine nature exclusively?*"

Three facts set aside Mr. Watson's notion, that the divine nature of Christ suffered. 1. The divine nature of Christ is the self-existent, eternal Jehovah; and to believe that the self-existent Jehovah suffered for the sins of men, is to believe in opposition to the Scriptures, which teach that the *Son* of the self-existent Jehovah is the sacrifice for sin. 2. The sufferings of Christ are invariably associated, in holy writ,



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direct opposition to the literal sense of Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; 1 Pet. i. 3; Acts ii. 33; and Heb. x. 5; and, indeed, to the Scriptures generally. Secondly, Mr. Exley shows that the production of the humanity of Jesus was not the work of the Holy Ghost, separately considered. In Luke i. 35, we read of "the Holy Ghost coming upon the Virgin, and the power of the Highest overshadowing her." Here are the operations of the first and third persons. Heb. ii. 14, the Apostle, speaking of Christ, says, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same." The incarnation, then, was the work of the whole Godhead; and the production of the humanity of Christ included the mutual co-operation of the three Persons; and was not, as Mr. Watson teaches, the production of the Holy Ghost, separately and distinctly considered.

In the eighth place, Mr. Watson adduces Rom. i. 4, as an indisputable proof of the Eternal Sonship. Mr. Exley replies, that, to make the divine nature, *exclusively*, the Son of God in this passage, would involve the absurdity, that the *divine nature rose from the dead;* because both St. Peter, Acts iii. 26, and St. Paul, 1 Thess. i. 10, declare that the Son of God was raised from the dead. The consequence is irresistible: Mr. Watson maintains, that Christ, in his divine nature *only*, is the *Son of God;* the inspired writers declare, that the *Son of God* was raised from the dead; the divine nature, therefore, was thus raised from the dead.

Mr. Watson adduces several passages, in which Christ was acknowledged to be the Son of God, in consequence of miracles and displays of divine power. Mr. Exley replies, these facts prove, that Christ was divine as well as human; but they *do not* prove, that his divine nature was the subject of an eternal generation. The divinity of Christ appears clearly; but not his Eternal Sonship.

In the ninth place, Mr. Watson brings forward the opinions of the Jews in support of the doctrine for

which he contends. It has been shown, however, that these men, and our Lord, were at variance in their views on this subject; and, unless we suppose that they were *right*, and he was *wrong*, Mr. Watson's view can derive no effectual support from their opinions.

Tenthly, Mr. Watson adduces Psalm ii. 7.; Heb. i. 3; and Phil. ii. 5, as irresistible proofs of the Eternal Sonship. The first of these is explained by an inspired Apostle, Acts xiii. 33, to be a prediction of the resurrection of Christ from the dead; it can, therefore, be no proof of Eternal Sonship. On the second Mr. Exley says, "A little reflection will, I think, teach us, that this image and brightness are attributed neither to the divine nor to the human nature *alone*, but to the *human nature* in its connection with the divine." And he points out a tissue of absurdities involved in the contrary supposition. Respecting the third, it is a remarkable fact, that the Scriptures *never* speak of Christ as *equal* to God, with *exclusive reference to the divine nature*. The reference is, invariably, to the human nature in its connection with the divine. Hence we read, Zech. xiii. 7, "Awake, O sword, against my shepherd; and against the MAN that is my fellow, saith the Lord of hosts." In John v. 19, we read, that "the Father judgeth no man, but hath committed all judgment to the Son; that all men should honour the Son, even as they honour the Father. For, as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the SON OF MAN." See also the marginal references. This equality is not a *natural* one. In this respect, God has *no equal*. Isaiah xl. 18—25; Deut. iv. 15. It is purely *official*, and *temporary* in its *duration*. Christ, in his *mediatorial* and *judicial* character only, is equal with the Father; and, when his mediatorial and judicial work is done, he will resign his delegated authority back to the Father, and become subject to him. He will then stand at the head of the human race, as the *first-born*, or

greatest in dignity, *among many brethren.* God will take the reins of government into his own hands, and receive the homage of his redeemed creatures, without any of the official distinctions which exist in the Godhead at present. 1 Cor. xv. 24—28; Heb. ii. 11, 12, 13; and Rom. viii. 28—30.

Again, Mr. Watson contends, that Christ must necessarily be the Son of God, in his divine nature, because *appointed to be heir of all things.* This argument is futile. Christ is made heir of nothing but that of which his faithful followers are made heirs. "The glory which thou gavest me, I have given them." John xvii. 22. "And I appoint unto you a kingdom, as my Father hath appointed unto me." Luke xxii. 29. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." Rev. ii. 26, 27. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Chap. iii. 21. "He that overcometh shall inherit all things." Chap. xx. 7. "If children, then heirs; heirs of God, and joint heirs with Christ." Rom. viii. 17. It will not be contended, on the part of believers, that these declarations prove an Eternal Sonship: how, then, can the same things prove one on the part of Christ himself? This controversy is of an unhappy character. No one can read what Mr. Watson has written upon this subject, and not feel sensibly that a gigantic mind has put forth all its energies, to prove a blasphemous doctrine; and no one can read the Replies of Mr. Exley, and others, without feeling as deeply that Mr. Watson has attributed to Dr. Clarke, opinions which he never held; —that every argument which he uses is a glaring sophism;—and that every passage of Scripture which he adduces in support of his views, is flagrantly perverted. No one can wonder why he quarrels with

the Doctor for recommending the exercise of reason and understanding in reading the Scriptures.

The Replies of Mr. Exley, and others, to the pamphlets of Messrs. Moore and Watson, having extinguished all hope of retaining the doctrine of the Eternal Sonship, on the grounds of Scripture and argument, it was found necessary to have recourse to other methods. These consisted in branding as heretics those who dissented from it, who were already admitted into full connexion with the Conference; and in keeping those out who were not thus admitted.

In consequence of these methods being adopted, many young men of piety and talent, were found ineligible to be recommended as candidates for the regular work of the ministry. Others were tortured, upon their examination at District Meetings, until they reluctantly yielded a modified assent. This, in some cases, proved a source of misery afterwards; and, in others, induced the candidate to withdraw from a connexion which he could not hold with a good conscience. Some instances are subjoined.

The first case is that of a young gentleman who filled a respectable and lucrative situation, and who was highly esteemed as a local preacher in the Whitehaven District. He felt an impression upon his mind that it was his duty to relinquish his business, and offer himself as a candidate for the work of the ministry. His situation being comfortable, and his prospects of a flattering character, it was felt no trifling matter to give them up; and it was not until after long and severe exercise of mind that he could fully determine to make the sacrifice. Whilst anticipating the ordeal through which he must pass, the Sonship question was felt by him, as by many others, a serious obstacle. To get his scruples removed, and his mind reconciled to the notion, recourse was had to the best writers on the subject; and, after some research, he found himself just as wise as before. At his examination, the question was proposed, "Do you believe in

the Eternal Sonship?" Inability to understand the subject was pleaded. This roused the suspicion of latent heresy; and the examination was carried on with rigour. He was assured, that the question was not concerning the divinity of Christ, nor the eternal existence of his divine nature; but did he believe that the divine nature of Christ was the Son of God by eternal generation? The note of Mr. Wesley, which, as Mr. Bromley clearly showed at the last Manchester District Meeting, was proved, by Mr. Wesley himself, to be contrary to the doctrine of the text, and which was declared by Mr. Watson to be bewildering and pernicious, was read; and he must declare his assent to the doctrine it contained, or the case was decided: they could have nothing to do with him. After some hesitancy, a modified assent was reluctantly yielded; and he was nearly allied to the ranks of the orthodox. In every other respect, the examination was satisfactory; and it was pronounced to be a clear case. But a secret fear remained, that he was hardly so sound in the faith as he should be. After one examination, which lasted about three hours, he was called again to the board; and the inquisitorial process commenced the second time. He was required solemnly, and in the fear of God, to declare that he believed in the Eternal Sonship with all his heart. He professed to assent to their requisition, and was accordingly acknowledged as an eligible character to labour among them. The confession thus extorted from him, proved a source of misery to him afterwards. The more he read and thought upon the subject, the less he found himself able to reconcile the doctrine of the Eternal Sonship with the Scriptures. The more he strove to persuade himself, that a young man ought to give up his own judgment to that of men *older* than himself, the more distant such conduct appeared from that freedom of inquiry which is necessary to elicit truth. At length, he came to the resolution of revoking the concessions which he had made, and of not entering upon the ministry by means which clashed with the dictates of conscience and truth.

His services were, consequently, lost to the Connexion, and his confidence withdrawn from those who required a compromise of principle as a term of admission among them. On a brother preacher remonstrating, privately, with Mr. W. Tranter, the Chairman, for pestering the young man with the subject, he replied, in substance, "If young men were admitted, who disbelieved the doctrine, there might perhaps, some time, be as many in the Connexion on the one side as on the other: this would make a division. If, then, the doctrine were only *obscurely revealed*, and perhaps *not revealed at all*, they must assent to it, if not as an article of faith, yet as an article of peace." This was from an orthodox Chairman of a District.

The following case occurred at Aberdeen, in 1826, John Shipman, Chairman:—The question to the candidate was, "What is your opinion upon the disputed point?" "I believe, (he answered,) Son of God means neither the divine nature nor the human, but both united in one person." "That is not Methodism." "It certainly appears to me to be Scriptural." Edmund Grindrod, who was *there on a visit*, observed, "Our brother will not pass the Conference with such a view of the subject." "I am sorry for that, (said the candidate,) but cannot help it." Mr. Grindrod, "Our brother had better retire, review the question, and come to a better mind." "The subject, (rejoined the candidate,) has been reviewed repeatedly; with the light I have, I cannot profess to have any other view of the question; I must submit to consequences." "It is a pity, (said the Chairman,) such a young man should be lost to the Connexion." Mr. Grindrod, "Do you believe the doctrine of the Trinity?" "Yes, oh yes, certainly." "Do you believe the second person in the Trinity is called the Son of God?" "Yes." "Do you allow that he is eternal?" "Yes." "Then why object to call him the Eternal Son?" "Because St. John, *before* the incarnation, calls him the Word; but, *afterwards*, calls him the Son, and only-begotten Son; and I find no passage in Scripture which says, that the divine nature of Christ was produced or be-

gotten." Mr. Grindrod, "You are wrong: leave the notion of begetting or producing out of the case; it has nothing to do with it. The term, *Son*, is a personal term, and signifies the second person in the Trinity. You are to believe that the second person is eternal." "I never thought otherwise, and that was my reason for not connecting the filial relation with the divine nature." Mr. Grindrod, "Then you would not object to call Christ the Eternal Son of God?" "In the sense you give, the more objectionable part is removed: I shall not dispute about the mere use of a term." "I am glad that our brother is convinced." "And so, (added the chairman,) am I. If he continue to improve, he will prove an acquisition to the Body."

The dread of the dragooning on these occasions, produces baneful consequences. The young man, when upon trial, confessed that he durst not read any work on the Divinity and Sonship of Christ, lest he should obtain information which would embarrass him, when he came to be examined. Another made a similar confession. A third told his colleague, that he did not know what to do. He had laboured to get light upon the question; but, by reading the controversy, he was puzzled and confounded, and felt horrified at the thought of being obliged to assent to what he could not perceive to be true. But it would be endless to go into detail, and enumerate one-tenth part of the embarrassed situations in which candidates have been placed.

The Conference examination of Daniel Chapman, one of those who were supposed to have imbibed Dr. Clarke's views of the Sonship of Christ, may here be introduced. It is more amusing than most things on the same subject. It occurred at the Leeds Conference, in 1831, Mr. George Morley, President, and is given from memory, by an ear-witness. It contains as much talk about *modern* "fathers," as we sometimes hear about "ancient fathers." The good-tempered President conducts himself in such a manner, that one is led to believe that he thinks the whole business "much ado about nothing."

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young man about the doctrine of the Eternal Sonsh
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escaped my recollection*; but, now you have mentioned
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equally attested in the sacred volume.—Jabez Bunting:
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divine existence; and, therefore, I suppose that it was un
and I believe that his human nature was generated in
Mary by the miraculous interposition of Almighty power.
*I am afraid this dear young man has been dipping too
Dr. Clarke* to understand the subject of the Eternal
Reece: The young man is not clear, I think, on tha
point. I wish that *brother France* would try to set
about that matter; for it would be a charity to do so
Young man, do you hearken to me a moment.—Candi
gladly, sir, if you will ONLY MAKE *me understand* th
France: Understand the matter? THAT *is not the way to* GE
SUCH *a subject*: you must answer me my questions. Do
in the eternal filiation of the Son of God? Now, only
or no.—Candidate: Must I, then, believe that the divini
was generated by the Father?—France: DON'T ASK ME
SIR, BUT ANSWER MY INQUIRIES.—J. Stanley: *Gently,
don't confuse the poor young man: his views, no doubt
enough, if he could only state them to your satisfaction.
dear young man, you do believe, I make no doubt, in the
Jesus Christ, and, of consequence, in his divine eternity.*—
Oh yes, sir, most devoutly.—Jabez Bunting: Believe in t
of Jesus Christ? and pray, sir, what has that to do with
ing in the Eternal Sonship? *Young man*, do you believe i
nal Sonship?—Candidate: Pray, sir, *be so good as to inform
I am required to believe about the Eternal Sonship.*—But
President, I AM QUITE ASTONISHED AT THE IGNORANCE OF T
MAN ABOUT OUR DOCTRINES. *Pray with whom has this
travelled?*—With Jonathan Barker, reply many voices.—
*Why then, brother Bunting must allow that brother Barker
man and very orthodox.*—Barker: *I could teach him no*
would not hearken to what I said: he thought he knew a
better than I did.—President: Nay, brother Barker, yo
mistaken: it might be nothing but the young man's modes

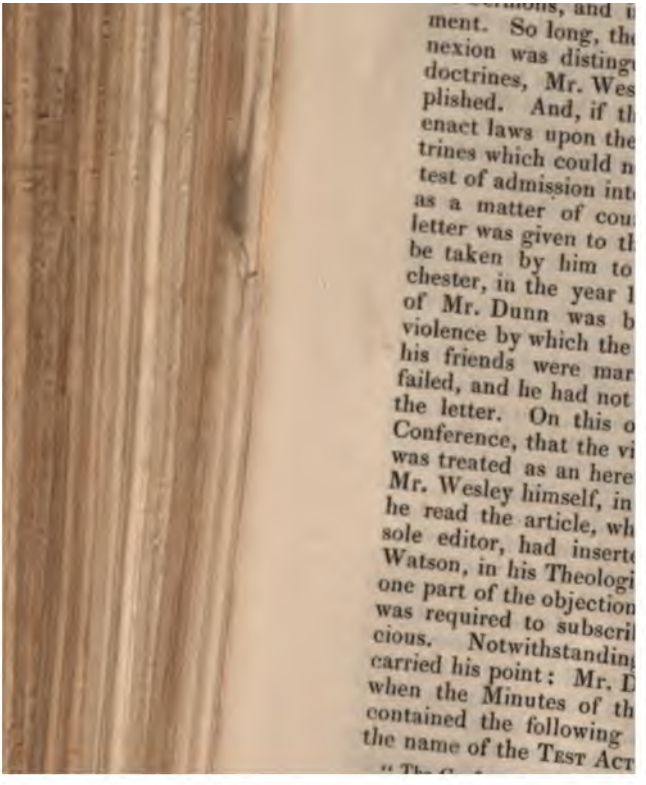
Martin: Mister President, I will thank you just to ask the young man *if he has read my book on the Eternal Sonship*: THAT, I THINK, would set him right.—President: I beg your pardon, brother Martin, for my omission to call in *your important help*; but it did not happen, at the moment, to be present to my recollection. My dear young man, have you read brother Martin's *very able* work on the Eternal Sonship?—Candidate: No, sir, I must confess I never did: indeed, *I have not been aware that such a book was in existence.*—President: Alas, my brother, then I must inform you that you have lost an intellectual feast.—H. Moore: Now, you have got into the way of asking questions, will you be so good as to inquire if this young man has ever read MY book on the Eternal Sonship? *It gave me a world of trouble to compose it.*—President: Have you ever read, my dear young man, the work of Father Moore?—Candidate: Yes, sir, I have read the work with all the care I could, but could not comprehend it: *it was too profound for me.*—Moore: Understand it, brother? why, you might just as well imagine you could understand the raising and allaying of the storm, as think of understanding the Eternal Sonship. *The thing must be received by faith, by* SIMPLE *faith.* We do not, therefore, ask you if you *understand* it, but only whether you *believe* it?—Candidate: I do believe in the divinity of Christ; and I believe, that, in the office of our Redeemer, he is called the Son of God.—France: Do you believe in the Eternal Sonship? that is the question which you have to answer.—Candidate: I would very gladly answer it, my dear sir, *if you would only have the goodness to inform me what you mean by the Eternal Sonship.*—Moore: This young man asks questions only, instead of answering our own inquiries. Now, though I wish for all our young men to be very clear, and very orthodox, about these weighty things, yet I wish, in all these things, to act with charity; and, therefore, I will not now move that we reject him, but I think it would not be amiss if he were kept another year on trial. It would do him good, and give him time to read and think, and to make up his mind before another Conference. Burdsall: Now, my dear fathers, suffer me to mediate, by speaking just a word or two. I am no lengthy speaker: my brethren will keep in mind, that the young man has been confused a little in his mind, and has not spoken with that clearness he would probably have spoken with, if he had been in some more private place. Do try to calm his feelings, and perhaps he may be able to reply a little more to your wishes: besides, you know that he is young, and, therefore, tender dealing may do better with him than abrupt interrogations. Will you suffer me to ask him a few questions, Mr. President? I never saw his face before, but feel a tender sympathy with him; for *I was young myself some forty years ago.*—President: By all means, Mr. Burdsall.—Burdsall: Well, then, my dear young brother, you do, I know, believe in the divinity of Jesus Christ.—Candidate: I do, assuredly.—Burdsall: And you believe that his divinity is really eternal?—Candidate: Most assuredly I do.—Burdsall: And you believe, that, in the very same sense of the word in which the Son of God is divine, he is, of consequence, eternal?—Candidate: I do, devoutly.—Burdsall: Then you believe that the

Son of God was generated by the Father?—Candidate: Most assuredly.—Burdsall: Then do you not believe in the eternity of Jesus Christ, as you believe in his divinity?—Candidate: Yes, sir, I do. —Burdsall: *Now, Mr. President, I beg to move, that our dear brother here be now admitted into full connexion.*—Daniel Isaac: *And I beg leave to second it, with all my heart.*—Edmondson: This young man, Mr. President, will be none the worse for this examination twenty years to come. He may not be quite so clear at present in his views as *some of my clear-headed brethren* could wish; but I do think the lad is *quite as orthodox as some of us* were at his age.—Entwisle: Mr. President, I have listened very patiently to this examination, and, I will humbly hope, with some improvement to my own mind; and, on the whole, I now feel quite at liberty to give this dear young brother the right hand of fellowship, and to admit him into full connexion.

The motion! Let us have the motion, we are satisfied! resounded from all corners of the house.—France: I am not satisfied. When *were you satisfied?* The motion, Mr. President, the motion, sir! Do let us have the motion, if you please, resounded long and loud. —President: Well, then, my brethren, the motion before you, moved by brother Burdsall, and seconded by brother Isaac, is, that this young man be now received into your Body, and be acknowledged as a member of this Conference; and, therefore, as many of you as are of opinion that he should be so received, will have the goodness to signify your approbation by a show of hands. *I see the approbation of the Conference is very general.* Now, on the contrary, as many of you as disapprove of the admission of this young man, will be pleased to signify your disapprobation by a show of hands. The motion has been carried by a large majority.

Some cases, however, involved this peculiarity: candidates had been admitted upon trial, *without* being tested upon this question; and it was not until the examination, connected with admission into full connexion with the Body, that they were found dissentients from the orthodox faith. Among these, Mr. Samuel Dunn, styled, by Dr. Clarke, the father of Methodism in Shetland, has acquired considerable notoriety. This gentleman, after establishing Methodism, in the Shetland Islands, in conjunction with Mr. Raby, was obliged, upon leaving them, to attend the Conference at Bristol, for the purpose of being fully recognised as a member of the Body. Upon examination, however, he was found wanting in the orthodox faith; and, if report is true, several others were found to be of a similar way of thinking. These, yielding to explanations and modifications, offered for the purpose of re-

moving their scruples, made shift to get through; though some of them, afterwards, complained of the misery which they felt on the occasion. Mr. Dunn, resolving not to *appear* to assent to a doctrine which he did not believe, "stood out," and remained firm; in consequence of which, he was not admitted into the Body. After remaining another year upon trial, the President of the Conference, the late Richard Watson, was directed to correspond with him on the subject, and to endeavour to remove his objections, so far as to prepare him for admission at the following Conference. As it was necessary that he should be recommended by the District Meeting preceding the Conference, the question was mooted at the meeting of the preachers in the Newcastle District, in which Mr. Dunn was stationed. At this meeting it seems to have been agreed upon, to recommend to the Conference the adoption of some decisive measure upon the subject; at least, it was understood in the District, prior to the assembling of Conference, that they were to legislate upon the case. This understanding produced a masterly letter, extending to several sheets, addressed to the Conference, by John Ward, Esq., of Durham. This gentleman showed, very clearly, that the doctrine could not be proved, either from Scripture or from antiquity. It is true that it was taught by Eusebius and several other of the ancient fathers. But their views were so indistinct, and their statements so vague and contradictory, that their authority was equally pleaded by Dr. Priestley, with many others of the same school, and by those who were generally reputed orthodox. From such men as these, nothing more was to be learned, than that they had no clear, decided ideas on the subject. Mr. Ward then combats the notion, that the maintenance of this doctrine is necessary to the safety of the Chapel Trusts. In Mr. Wesley's days, the religious world was distinguished by a sapless morality on the one hand, and a rigid Antinomianism on the other. To prevent Methodism from degenerating into either of these, and to keep the great doctrines of justification by faith alone, the



admitted into Full Connexion, and to require an explicit and unreserved declaration of his assent to it, as a truth revealed in the inspired Oracles."

It is a positive fact, that many preachers, who attended that Conference, not only disclaim all participation in the enactment of this law, but all knowledge of an intention that such a law should be enacted. They, therefore, attribute it to Mr. Bunting and his friends, who made shift to foist it in, without the knowledge, and in opposition to the judgment, of many of the preachers. On the appearance of this Test Act, Mr. Ward renounced all further connexion with the Methodist body. Several others withdrew with him, and formed the nucleus of a separate Society, which still continues. Symptoms of dissatisfaction appeared in different parts of the Connexion; and apprehensions were entertained, that the right of judgment was to be altogether set aside by arbitrary men. Mr. Brunskill addressed the following letter to the Rev. John Stephens, then President of the Conference, copies of which letter were sent to Mr. Bunting and Dr. Clarke:—

"Reverend Sir,—Being an entire stranger to you, I have to apologise for the freedom I have taken of addressing you upon a subject which appears to me of importance; and the only apology I can make for doing this is, your being President of the Methodists' Conference; and, therefore, cannot but be interested in the peace and prosperity of the whole Connexion. I am now in my eightieth year, and have long been in connexion with the Methodists, and feel myself greatly interested in their peace and prosperity. This has led me to address you on a passage in the Minutes of the last Conference, p. 77; which requires every preacher that is admitted into full connexion, 'To give an explicit and unreserved declaration of his assent to the doctrine of the *Eternal Sonship*,' 'as a truth revealed in the inspired Oracles.' I ask, can a truth be *revealed* in the inspired Oracles, which is not *mentioned* there? Is this not being wise above what is written, and adding to the word of God? and charging our Saviour and his Apostles with a very *important* and *criminal* omission? And is it not surprising, that, however respectable our young men may be for moral conduct, talent, and usefulness, they cannot be received as itinerant preachers, without giving an unreserved declaration of their assent to the truth of a doctrine, as a truth revealed in the Holy Scriptures, which the Holy Scriptures never mention? I have been a local preacher among the Methodists fifty-three years; and do not recollect, in all that time, to have

neglected one appointment, without being fully persuaded, in my own mind, that I had a sufficient reason for so doing. And, although I never believed in the doctrine of the Eternal Sonship, I have neither run nor laboured in vain. The Lord has blessed my labours, so that, through my instrumentality, Societies have been formed before ever any travelling preachers came, and chapels have been erected. In one populous town, which is now a Circuit town, I preached in the street, and joined eighteen in Society, before it was visited by a travelling preacher. In that town they now have some hundreds in Society; and also hundreds of Sunday-school scholars. I have had the honour and pleasure to dine with Mr. Wesley; but little did I then think, that, after our Joshua, and most of our elders that outlived him, were gone to their reward, a set of men would rise up, and glean up Mr. Wesley's weaknesses, and hold them up as the essential doctrines of the Methodists. I cannot but think that the doctrine of the Eternal Sonship is utterly irreconcilable, both to the writings of Mr. Wesley and the word of God. As for the writings of Mr. Wesley, they are, in general, completely at variance with the doctrine of the Eternal Sonship. Only to notice a few instances: From his hymns —' I caused those mortal groans and cries; I *kill'd* the Father's *only Son*.' ' Who knows, thy *only Son* hath *died*, to make that pardon sure.' In his Notes on Acts ii. 23, he says, ' Because it was the determinate counsel of his love, to redeem mankind from eternal death, by the death of his only-begotten Son.' If the only-begotten Son did die, could he be eternal? And in the third volume of his Journal, pages 166, 167, in answer to a Circular, which Mr. Wesley had addressed to several clergymen, in order to promote union amongst ministers of the Gospel, one of them addressed to him a letter, which concludes thus:—' Let every one consent to renounce every favourite phrase, term, or mode of speech, that is not Scriptural, if required so to do by those who dissent from him; because, whatever doctrine cannot maintain its ground, without the aid of *humanly invented* words, is *not of God*.' Would the Methodists agree to act according to this rule, our jars would cease; and it would be pleasant to see the brethren dwell together in unity. As it respects the word of God, our Saviour says, *The Son can do nothing of himself. My Father is greater than I. Of that day and hour knoweth no man, neither the Son. He hath committed all judgment to the Son. Then shall the Son also himself be subject to the Father. Though he were a Son, yet learned he obedience by the things which he suffered.* In Rom. v. 10, we read, *If when we were enemies, we were reconciled to God by the death of his Son.* In 1 Thess. i. 10, *To wait for his Son from heaven, whom he raised from the dead.* He must be a genius indeed, who can reconcile these passages with the doctrine of the Eternal Sonship. But, if none are received to travel but those who believe in this doctrine, it is an excellent way to make hypocrites; and would debar some of the most *gifted* and *useful* young men we have, from travelling. This would be the case with us: and, should this minute be acted upon, I cannot but think the consequences would be serious. I know of none either in our circuit, or the adjoining one, who believes the doctrine of the Eternal

Sonship, except our two travelling preachers. Our Superintendent is so very careful that the Methodists' Connexion be not tainted with a heterodox ministry, that, at the last Quarterly Meeting, when one young man was proposed to be put on the local preachers' plan, who had been on trial half a year, and was in general well received, he asked, 'Do you believe in the doctrine of the Eternal Sonship?' But he was cut short by the meeting; for they would not hear him: so he was obliged to desist. But, should that minute be acted upon, who can tell what would be the consequences? For, should a division take place, which is no way unlikely, what would become of all our flourishing missions? And, as I am fully persuaded that the writings of Mr. Wesley are in general utterly at variance with the doctrine, it might occasion lawsuits and contentions without end. Do you ask, what would you advise? My advice is, Let the Conference make a law to bind all our preachers, when they treat upon a subject so deeply interesting and mysterious as the Sonship of Christ, to do it in the words which the Holy Ghost teacheth. And that every preacher who introduces the subject, and raises disputes either *for* or *against* it, shall be immediately expelled from the Connexion. So shall the unity of the Spirit be kept in the bond of peace. For my part, I cannot see how any man, who loves his Bible, can object to this. The Scriptures teach, '*If any man speak, let him speak as the Oracles of God*;' and, '*If any man speak otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strife of words.*' By not attending to the word of God, National Assemblies, Synods, and Councils have erred; and, if the Conference do not attend to the word of God, they will err. Of late, some writers have been so taken up with the Eternal Sonship, that the words '*beloved Son*,' and '*well-beloved Son*,' have been almost entirely omitted; and a *divine Son*, or a *divine* and *eternal Son*, substituted in their place. I ask, do not such writers reflect upon the wisdom of their Maker? and proclaim their own folly by attempting to mend the word of God, and render themselves contemptible in the eyes of every serious thinking person who loves his Bible? What account such men can give to God for requiring all, whom they receive to labour among them, explicity and unreservedly to declare their assent to the doctrine of the Eternal Sonship as a truth revealed in the inspired Oracles, when it is not mentioned there, I know not. Should this feeble attempt be conducive to unite the people of God, and to put a stop to doting about questions and strife of words, my end will be answered. If not, it will leave with me a consciousness that I have followed peace, and appear for me at the *bar of God*, as proof, that I have done all in my power to promote it. I need not apologise for the defects you will find in the above, when I inform you that my memory and recollection have almost forsaken me, and that I have nothing left entire but my understanding. Wishing you prosperity in all your laudable undertakings, I remain, with due respect and esteem,

"Yours, &c.

"A LOVER OF CONCORD AND PEACE."

"PS. Living in a remote part of the Circuit, we have the itinerant preachers only on the week evenings, and them but very seldom, as the congregations were but small; but the Lord has lately blessed the labours of the local preachers, so that, on the Sabbath, our congregations have been greatly increased, and the Society more than doubled: which, so far as I know, is the only revival we have had in the Circuit for some years. Since the above letter was written, our Superintendent, who is also Chairman of the District, and who, though contrary to the wishes of the majority of the members, yet at least honourable to the preacher, has been appointed to labour amongst us a third year, sent us a line to let us know that he would preach to us twice on the Sabbath, but not oftener. At night we had, as usual, a very full meeting; and the preacher, being shielded under the wing of the Conference, gave us a sublime discourse on the Eternal Sonship,—the first I ever heard from the pulpit, in any place, on that subject. Unfortunately, his hearers were not skilled in theology. The hungry sheep looked up, but were not fed; for they wanted milk, and not strong meat. I verily believe that there was but one person, besides myself and daughter, who had any understanding of the subject. However, if he does not make proselytes, he is not blamable; for he labours faithfully, both in public and in private, to accomplish it. You will judge of the propriety of his conduct, when I inform you, that the chapel is my own private property. I was sitting close by the pulpit; and he well knew that my sentiments were opposed to the Eternal Sonship theory. I keep both preacher and horse at my own expense: and I believe that I have been more out for the support of Methodism than I had to begin the world with. If such conduct is sanctioned by the Conference, many of the stakes of our Zion will be rooted up. I feel that, with me, life is drawing to a conclusion; and I long to see the people of God united. I entreat you to promote that union so far as you can consistently with a good conscience; for blessed are the peacemakers."

To this letter Dr. Clarke wrote an answer, which will be found in page 284.

The following letter was addressed to the late Mr. Richard Watson, previous to the sittings of the Manchester Conference, at which the Test Act was smuggled through.

"Newcastle, July 21, 1827.

"Sir,—As the question of Eternal Filiation has, of late, assumed a very important bearing, and seems somewhat to threaten the peace of the Methodist Societies, — more especially should the conduct of some late Quarterly and District Meetings, be adopted and followed up by the preachers when assembled in Conference, which there is reason to fear may possibly be the case,—an apology can scarcely be deemed necessary from any one, interested in the peace and prosperity of the church of Christ, for addressing a few lines to you who have taken so decided a part in this question; previous to the meeting of that assembly, on whose decisions, should it be agitated, the most important consequences may depend.

"The writer, Sir, has read, with considerable attention, what you have written on the subject; both in your letter on Dr. Clarke's Commentary, and in your Theological Institutes; and, as he is persuaded that you possess considerable influence in the Conference, and that whatever affects your views of the question, will produce corresponding effects in that assembly; he has taken the liberty of submitting to your candid consideration, a few of his thoughts on the disputed point; chiefly suggested by reading your own productions. He is far from being so vain as to expect to make you a convert to his views on the question at issue; nor, indeed, is he anxious about it; his utmost ambition being to lead you to use your influence to induce your brethren assembled with you to view the subject as 'a matter of theological inquiry' only, which it certainly should be; and not as 'an article of faith necessary to be believed;" as it requires no great share of discernment to foresee, that, should the latter unfortunately be adopted, the results *may be* very serious.

"To be brief—the question, in its naked merits, is:—Do the relations of Father and Son stand revealed in the Sacred Scriptures, as existing in the Holy Trinity *from eternity*? This, I apprehend, to be the *pure question*, the affirmative of which you labour to establish. The *Eternal* Sonship of *Christ* is, strictly speaking, a contradiction in terms: the Christ of the Scriptures is *exclusively* 'God manifest in the flesh;' the eternal Logos 'made flesh, and tabernacling amongst us,' either in fact, or prophetically by anticipation. *Humanity* is as essential to the person and character of the Christ as *divinity*; and, as this was an event and union which took place *in time*, the *eternal* relations of the Christ, as such, are evidently out of the question; so far, at any rate, as eternity *à parte ante* is concerned. This is a view of the subject, which has been too much lost sight of by the parties in this controversy; and, without adopting the heresy of the Monophysites, I may be permitted to say that I think there is as much of heresy in the attempts that have been made to '*divide*' the Lord Christ, by setting the two natures in him 'in opposition' to each other, and affirming that *this* or *that* is said in exclusive reference to his human or divine nature, which is predicated of him as 'the Christ,' '*God* with *us*;' see, amongst many others, vol. ii. pp. 46 and 47. This is a mode of treating the subject, which is utterly indefensible on Scripture principles; for, if we *separate*, even in idea only, the two natures united in his person, we lose the glorious *peculiarities* of his character, 'the *man*, the fellow of *Jehovah*,' 'the *root* and the *offspring* of *David*;' 'David's *son*, and David's *Lord*,' in ONE. Such is 'the Christ' of the Scriptures; not in reference to the divine or to the human nature separately, but to *both*, inseparably joined by divine power and grace. 'What God, therefore, hath joined together, let no man put asunder.'

"In reading your 'Institutes,' I have been particularly struck with the very different *mode* pursued by you when vindicating what are very properly considered 'the doctrines of revelation,' from that which you have adopted when contending for the question of '*eternal* filiation.' In the former case, your appeals to the word of God are numerous and powerful—to human opinions *few* and *select*; but, in supporting the latter dogma, the case is *reversed*, and your appeals to

human authorities are numerous, and often highly objectionable; occupying, in the text, the place of divine authority; or thrown into notes, to attract more attention: whilst your references to the Scriptures are few, and ambiguous at best! Alas, for us! Did the grand truths of the Gospel stand on such a foundation, we should soon become the sport and derision of Socinians and other Deists. In supporting 'the doctrines of revelation,' you omit ten times more *evidence*, from its abundance, than you are able to collect in favour of this particular question: you are evidently *quite aware* that 'the divine Sonship of *Christ*' is only a *partial* view of it; and that the establishment of the full question, '*eternal* filiation,' *requires* a kind of evidence which you would gladly have produced, had you known where to find it, namely, that in the Holy Scriptures the 'Maleak Jehovah' is called 'the Son of God;' irrespective of his union with humanity. This would have made it a 'doctrine of revelation;' and it may be questioned if *any thing less* could make it such; but this is totally wanting. I cannot observe that you openly avow this difficulty, though you labour hard in search of such evidence, when seeking 'for the origin of the title, the Son of God, in the Old Testament Scriptures,' vol. ii. p. 31, et seq.: 'where a DIVINE SON is spoken of, in passages, *some* of which have reference to him as Messiah *also*, and in others which *have no such reference*,' &c. Now, this is certainly coming to the point—let us see how it is borne out.

"Your first passage is the 2d Psalm, 'The Lord hath said unto me, Thou art my son; this day have I begotten thee.' You are obliged to allow, 'from apostolic authority,' that this 'has reference to him as the *Christ*;' and, therefore, does not meet the question; admitting it to be a personal title. Your inferential reasonings and *human* authorities I pass for the present, merely observing that they appear to be an abortive attempt to set the Scriptures at war for the sake of a theory.

"Your second 'passage' is, Proverbs viii. 22—24. But here 'the title' *is not found*, though you boldly *assert* that 'Solomon introduces the *personal* wisdom of God, under the same relation of a Son;' whilst your utmost authority is Holden's bold and unjustifiable translation of the last clause of verse 24, I was BORN! and the entire of your assertions on that passage are of such a character, and founded on such principles, as, if admitted, would overturn the foundations of the Christian faith; and, therefore, your being compelled to call such witnesses, is strong presumptive proof that you have no *legitimate evidence* to produce.

"Your third 'passage' is, Micah v. 2, 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting;' or margin, 'from the days of eternity.' This is in the same predicament as the last, 'the title, Son of God,' not being found in it; whilst it is certain that it relates to 'the Christ.' Yet you again *boldly assert*, 'this relation (*i. e.* Father and Son, in essential deity) is most *unequivocally expressed* in this prophecy.' When you can hazard such assertions as the above, and expect them to be taken as proofs, you need never be at a loss *to prove any thing*. That the

'passage' teaches the eternity and essential deity of him, who, in the fulness of time, became 'the Christ, the Son of the living God,' there can be no doubt with any who believe the divine inspiration of the Scriptures; but you say 'the term used, and translated his "goings forth," conveys *precisely the same idea* as the *eternal generation* of the Son of God;' and, as in all such cases, the *want* of divine *authority* is supplied by that of Dr. Pocock; whilst a learned note, at foot of page 38, again betrays the absence of legitimate evidence; for it is not by 'precisely the *same idea*,' that the 'doctrines of revelation' are taught us; but by 'thus saith the Lord,' and '*thus it is written*.' But, if you believe that 'he whose *goings forth* (Εξοδοι, lxx.) have been from of old, from the days of eternity,' 'by a *natural birth* came forth from Bethlehem of Judah,' or that the Virgin Mary is truly 'the mother of God,' which is 'precisely the same idea' in other words,—why do you object to the sentiment of those who consider 'the title, Son of God,' as *personally* belonging to 'the Christ,' from the act of incarnation? Yet you say, vol. ii. p. 57, 'It is impossible to maintain this, because it has no support from Scripture;' whilst, *in fact*, it is the only thing that *is taught*, either in that Scripture, Luke i. 35, or any other, on the subject; the διο και, *therefore*, of the Evangelist, noting as clear and as distinct an *inference* from the preceding *premises* as can be expressed by words; (compare Romans i. 24, and iv. 22, and Heb. xiii. 12;) whilst your assertions and *reasonings* on the passage will prove to any impartial person that you deeply felt its force, for it is hard to conceive how you could allow yourself to assert that 'the holy offspring should be called the Son of God,' *not because* a divine person assumed humanity, *but because* that divine person was *antecedently* the Son of God, and is spoken of *as such* by the prophet.' But you have not produced one solitary text where he is '*spoken of as such*,' to screen yourself from a very serious charge; and the total of your *arguing* on it, evinces a strong desire to be 'wise above what is written;' and, *if it have* any force, it is derived solely from our *ignorance* of the subject—'the *mystery* of godliness—*God* manifest in *the flesh*.' Your note, at foot of that page, is of the same character; and, with 'the remarks of Professor Kidd,' which is a mere *petitio principii*, and what you have written on the text, goes directly, on the *dividing* plan, to darken the subject. The Professor says, amidst several *bold assertions*, 'the question to be decided is, what *object* was termed the Son of God? Was it the human nature *considered by itself*?' &c. Now, this is a very *impertinent* question, though put by a 'professor;' for it is distinctly answered, more than a hundred times, in the Scriptures; and is, 'without controversy—the Christ—Emmanuel—*God* with *us*,' and neither his human, nor his divine nature, '*considered by itself*.' The *answer* to that question is written in the Scriptures as with a sunbeam: whilst the numerous impertinencies and bold assertions that have been written, *out of* the Scriptures, on the question of '*eternal* filiation,' demonstrate that *it* has no foundation *in them*.

"In proceeding to examine your fourth and last 'passage,' I would ask if you think it *ingenuous* to mix up Socinian or Arian objections to the divinity of Christ, with the question of 'eternal generation?'

designated;' and you could not avoid knowing that 'our Saviour was *never* so designated,' either in his state of humiliation, or in prophetic anticipation of *that state*; whilst *the restriction* of the title, 'SON OF GOD,' to him *in that state*, is equally marked and unequivocal throughout the entire Scriptures of truth: and no sooner does this Evangelist declare the fact of 'the Logos' being enshrined and tabernacling amongst us, than he immediately *lays aside* that title, announces him as 'the only begotten of the Father,' and invariably styles him 'the Son of God;' not again, in his whole Gospel, using the title by which its introduction is *distinguished*. And if this 'passage' be compared with Luke i. 26—35, and Matt. i. 21—23, and the word of God be *permitted* to speak in its own plain and obvious language, these passages will afford, in connection with preceding remarks, *decisive evidence* that the title, 'SON OF GOD,' is appropriated and restricted to him, who 'by a natural birth came forth from Bethlehem of Judah,' whether we can assign any 'cogent reason' for it, or not; and your '*probable* reason,' from Whitaker, on your 79th page, like a host of such reasons and authorities, adduced by you from a total want of better, is unworthy of notice, when compared with the evidence of the Scriptures.

"Your 'cogent reason,' pp. 79 to 82, from the traditional account of Cerinthus and the Gnostics, affords no *reason* for the *marked restriction* of the two titles, nor is it either satisfactory or convincing in their use; for the opinions of Irenæus and Jerome — especially the latter — are very objectionable in themselves, as placing St. John's Gospel on mere human, instead of divinely inspired, foundations: for 'Jerome says, that John wrote his Gospel, *at the desire of the Bishops of Asia*, against Cerinthus and other heretics,' &c.; but, were it true, it is highly probable that the title Logos, would have been of *frequent occurrence* in that Gospel, as well as the other, '*Son of God*;' and, had the doctrine of 'Eternal Generation, and Filiation,' been also true, no reason can be assigned why this should not have been the case, or why the terms might not have been convertible also; or why we might not have read 'Εν αρχη ην ὁ Υιος,' instead of 'ὁ λογος;' which would have read equally smooth, and secured both points at once; and you will be quite aware, that, had we so read, your triumph would have been complete; but you must be equally aware, that some such reading, or readings, in the Old or New Testament, or in both, are essentially necessary to constitute a 'doctrine of revelation,' whilst *such constitution*, for your doctrine, is totally wanting.

"The second passage, in which the essential, pre-existent, and *unmingled* Deity of the Lord Jesus Christ is spoken of, is Phil. ii. 6. 'Who, existing *in the form of God*, thought it not robbery to be equal with God; but emptied himself,' &c. As there has not been so much learned labour bestowed on this passage — except a fair defence of it against Socinians, Vol. II. pp. 127 to 132 — it is only needful to observe, that it stands unequivocally in the same order and circumstances as the former, the language being choice and particular; and the restriction and appropriation of terms, singular and definite: the apostle adopting an *unusual* and *extraordinary* mode of

expression, when contrasting the eternity and essential deity of him who, 'in the fulness of time,' became 'the Christ, the Son of the living God,' with that state of humiliation. And, had there been a shadow of truth in 'the doctrine of *Eternal* Filiation,' no conceivable reason can be assigned why we might not have read 'Ὁς *ἐν Υἱῳ Θεου ὑπαρχων*,' 'who, existing as the *Son of God*,' &c.; but we find no such reading in the Scriptures, in reference to 'Eternal Godhead;' on the contrary, the writer evidently labours *to avoid* an application and conclusion, which you labour in vain, by an abundance of highly censurable verbiage, to show is the only just one.

"The third passage in which this distinction and 'opposition' are clearly noted, is Hebrews i. 1, 2, 'God, who, at sundry times and in divers manners, spoke in times past unto the fathers by the prophets, hath, in these last days, spoken unto us by a Son, whom he hath appointed heir of all things,' &c. Here we have the term 'Ἐν Υἱῳ,' 'in, or by a Son;' but used to contra-distinguish 'the Christ,' in his humiliation, from the 'Maleak Jehovah;' who '*in time past* spoke unto the fathers by the prophets;' and again restricted to him *in that state*, and 'in these last days.' Of the bearing of this important passage, you evidently are quite aware, and much afraid; and on it you have written some highly objectionable and contradictory things, Vol. I. pp. 565, 566, compared with 561, 562, with the hope of neutralising the restriction and 'direct *opposition* intended in the text.' You say, p. 565, 'God the Father is certainly meant by the Apostle;' and 'the Spirit sent by *the Father* qualified the prophets to speak unto *our Fathers*;' whilst your 11th Chapter, pp. 545 to 567, proves to a demonstration that it was the *Maleak* Jehovah himself, who, 'at sundry times and in divers manners, spoke by the prophets;' for, 'there he speaks and acts as God himself,' p. 548, note. And you quite forget, for the time, that 'St. Peter calls the Spirit of Jehovah, by which the prophets prophesied, *the Spirit of Christ*;' and that the 'Jehovah, who said, *My Spirit* shall not always strive with man,' was Christ; see especially, pp. 560 to 563. And had it not been for the *theory of Eternal* Filiation standing in the way, you would have experienced no difficulty in perceiving the 'direct *opposition* in the text;' nor the marked distinction in terms, when speaking of the same person, as 'the Angel Jehovah' of the Old Testament, and 'the Son of God manifested in the flesh,' of the New: a distinction in both Testaments impossible to account for, if the theory of 'Eternal Generation' be a true one.

"In order 'to show that points of great moment are involved in the denial or maintainance of the doctrine of *Eternal* Filiation,' you propose five 'considerations' to those who 'acknowledge the Divinity of Christ,' but deny *that doctrine*: pp. 58 to 61, Vol. II. But 'the loose and general manner in which' your 'considerations' are worded, and in which you *confound* 'the doctrine of *Eternal* Sonship' with 'the Divine Sonship of Christ,' proves either that your own views of the subject are very indefinite, or that you write to perplex your readers; for none can deny that Jesus is 'the Christ, the Son of the living God,' and, therefore, a Divine Son, without denying 'the

it may have, from the *dividing* system; restricting 'the Sonship of Christ to his *human* nature *only*,' though you were not then arguing *with Socinians*. 'Professor Kidd' will tell you, p. 57, note, 'Our Lord's human nature never had subsistence — personality — *of itself*;' though, by following the same erroneous system of *dividing*, he runs into the opposite error. I again repeat — the *union* of Divinity and humanity, is essential to 'the Christ of God;' and no man can innocently *separate* them, even in idea. But this '*consideration*' will fall to the ground, if you *consider* what the Evangelists, Matthew, Luke, and John, have written on the *incarnation*: and, if you add to this what you have written of 'him whose goings forth have been from of old, from the days of eternity,— by a *natural birth* coming forth from Bethlehem of Judah,' what you have written on 'the Hypostatic Union,' and add also, the inquiry of Elizabeth, 'Whence is it that *the mother of my Lord* should come unto me?' you may then clearly perceive, that in the very 'act of incarnation' something very superior to the mere 'formation of an inferior nature' is contemplated; and that the probability is, that from that Hypostatic Union alone, Jesus, the Son of Mary, is also 'the Christ — the Son of the living God,' especially as this is expressly stated by St. Luke; and no other *Filiation is revealed in the Scriptures*.

"But I am weary: these remarks are submitted to induce you to use all your influence to *set the question aside*, as a 'matter of faith, or test of orthodoxy.' It cannot consistently be made such in Conference, without being carried into the circuits, and there are members, discerning and *conscientious* men — both itinerant and local preachers — who may be disposed to admit your views as probable, while the question rests as 'one of theological inquiry only;' but who will be startled if it be proposed to them as 'an article of faith and test of orthodoxy,' and will feel themselves obliged to examine its *formulations*, and oppose it as such: for this plain reason, that, if they do not, they may be guilty of placing human opinions or human errors, on an equality with 'the true sayings of God,' which is wickedness. And this plan, if unfortunately pursued in Conference, will most certainly lead to '*strifes*,' if not to 'divisions;' and it is a very serious thing for any man, or any number of men, to place themselves in the seat of infallibility, by *legislating* for the *church of Christ*, more especially in matters of *doctrine*. Methodism has continued to this time, a praise and blessing in the earth, without this: let it continue such. I hope my fears will prove groundless, at which I shall heartily rejoice. My only object is PEACE. May the God of peace be with you, and keep you in peace; and enable you to glorify him, both in Conference and in your respective circuits, with your bodies and spirits, which are his! I remain, with every feeling of personal respect, your obedient servant, and brother in the Gospel of Christ,

"J. F. GRANT."

Besides private correspondence upon this enactment, there was a warm controversy carried on for several months in the *Imperial Magazine*. In the letters

that appeared, it was shown that glaring absurdities were involved in the doctrine as stated by Mr. Watson and several others; that one part of Mr. Wesley's writings was made to contradict another; that such an enactment was inconsistent with the *assumed* fact, that Methodist preachers were called by God to the work of the ministry; and that the Test Act was no better in its principles and bearings, than the Act of Uniformity, which passed in the reign of Charles II. *This* emptied the Church of nearly all those of its ministers who were men of piety and intelligence; and *that* would keep out of the Methodist ministry all young men of real worth, and admit only the ignorant and the dishonest. The controversy in the above-named periodical, was succeeded by a volume of letters on the same subject, addressed to the President of the Conference, by Mr. Samuel Tucker. Against the doctrine, and the way of supporting it, Mr. Tucker opens a battery which is allowed on all hands to be irresistible and overwhelming. But, in stating his own views, he falls into errors equal to those against which he writes. This mars his performance, and prevents it from being viewed as a work calculated to set the question at rest; and, while Mr. Exley's reply to Mr. Watson continues to be appealed to as a standard work, unanswered and unanswerable, Mr. Tucker's letters are but little noticed.

About the same time there appeared in the Pulpit a series of letters, on the same subject. These, without referring to any particular work, or controversy, contain, perhaps, with little exception, the most clear, scriptural statement of the Divinity and Sonship of Christ, that has appeared in the English language.

Though rather out of place, it may not be amiss to observe, that, while Messrs. Watson and Exley were contending, the *Wesleyan-Methodist Magazine* was supplying articles, almost every month, on the subject. These, of course, were all on *one* side of the question; and the ostensible reason for their appearing was, to preserve the Connexion from being misled by Dr. Clarke. What reply these articles admitted, and re-

quired, was given by Mr. Exley, at the conclusion of his answer to Mr. Watson. These articles generally were so weak, that they carried their own refutation. The Connexion grew sick of the dispute, and were disgusted with the impotent attacks which were made upon the Doctor's character and views. Complaints grew loud and frequent; and, had the Magazine been continued one year longer in the same manner, it would probably have ceased to exist. We find no more after this in the Magazine, until the Review of Nichols's Translation of the Works of Arminius. Then the editor, or probably Mr. Watson, who, at that time, wrote most of the reviews which appeared in the Magazine, could not deny himself the pleasure of transcribing what that author had published on this subject. This passed without any remark; and the Magazine was silent, or nearly so, until the appearing of the *third volume* of Dr. Clarke's Sermons. This volume was noticed; and the editor wrote some remarks upon what the Doctor had said upon the subject in the Sermon on John iii. 16. The strictures which the editor wrote called forth a letter, addressed to Dr. Clarke under the signature of Josephus, and dated Liverpool, December, 30, 1830. This is one of the most clear, cool, cutting pamphlets, that ever issued from the press. The weakness and folly of the editor, the unscriptural character, and absurd tendency, of the doctrine which he advocates, and the baneful consequences it produces, are pointed out in a striking manner.

On the absurdity of the doctrine, Josephus says,

"If the Godhead of our Lord stands in a filial relation to the Father, and is itself the Son; then, as the Son suffered, prayed, was inferior to the Father, and was offered a ransom for mankind, it follows, that all this was done by the *filial Godhead*; and, as the inflictor of the Lord's sufferings was, according to this writer's opinion, the *paternal Godhead*, the series of absurdities which I have deduced from the tenet are proved to be its legitimate consequences. But, if one *Godhead* did *not* pray to another; if one *Almighty* is not *inferior* to another; and if one *eternal* is not *before* another; then *the Son* who prayed, suffered, submitted, and died, was *not* the *Godhead* of our Lord; and, if *not* the *Godhead*, must be the *humanity*. Let the

editor take his choice. He must either give up his doctrine, or adopt the grossest contradictions."

Upon the editor's manner of defending it, Josephus says,

"The writer seems anxious to establish a resemblance between himself and all opposers of the truth of God. 'We exceedingly deprecate,' says he, 'these attempts to unsettle the minds of ordinary Christians on subjects so sacred as that in question.' Just so did the Jewish priests exceedingly deprecate the attempt which our Lord made to unsettle the minds of their ordinary disciples, on a subject so sacred as the temporal reign of the Messiah. Just so did the priests of heathenism exceedingly deprecate the attempt of the Apostles, to unsettle the minds of their worshippers, on a subject so sacred as their plurality of Gods. Just in the same manner did the Christian church, a few centuries ago, exceedingly deprecate the attempt of Martin Luther, to unsettle the minds of ordinary Christians, on a subject so sacred as indulgences and transubstantiation. And, later still, the greater part of the clergy and reviewers of this realm, exceedingly deprecated the attempt of the venerable Wesley to unsettle the minds of ordinary Christians, on a subject so sacred as baptismal regeneration. Wherever truth has appeared, the advocates of falsehood have exceedingly deprecated its appearance."

On the baneful consequences of this doctrine, Josephus says,

"I appeal to hundreds of pious and simple members of the Methodist Society, who have imbibed the editor's opinion, whether they have not, in prayer, in praise, and on sacramental occasions, felt their minds divided, and their souls distressed, lest, in honouring one part of the Divinity, they have neglected another. I know they *have*; I know *many* such, and have heard them lament their situation."

The castigation which the editor of the Magazine received from this writer, induced many to believe that he was not so closely related to a character, mentioned in Proverbs xxvii. 22, as to meddle with the subject any more. It is, however, sometimes difficult to form a correct estimate of the characters of men, so as to avoid giving them credit for either more or less wisdom than they really possess. On the appearance of Dr. Clarke's Autobiography, the editor buckled on his armour again; and, like a giant armed, stepped into the field, brandished his weapons, and blustered wonderfully. Such were the effects of his review, that some threw up the Magazine in disgust; others withdrew their annual subscriptions from the Confer-

ence funds; others wrote privately to the editor upon the matter; others exposed his impotent malice by the "beastly press," and, in almost every part of the Connexion, were heard murmurs and complaints; so much so, that Mr. Bromley told the Conference that eight out of every ten were dissatisfied throughout the kingdom. Notwithstanding that many expressed surprise at the editor's weakness, and the worthlessness of his production, yet others maintained that it was a masterly piece, and superior to any thing which had preceded it. As this sentiment was echoed by certain preachers both in the Conference and out of it, it may not be amiss to review the reviewer, and examine this wonderful document.

The first objection which the editor makes, is, that Dr. Clarke adopted his opinion in early life; and that it obtained such an ascendancy over him, that, in subsequent years, he could not detect its fallacy. On this ground, he insinuates that it was one of the toys of his childhood, and not the judgment of his mature age. Such insinuations as these neither prove the doctrine to be true nor prove it to be false; and the object of the editor, in making them, must have been to perplex and prejudice the case.

His second objection is, "that Dr. Clarke's theory does not profess to be derived from the Sacred Scriptures, nor to be directly supported by a single text of holy writ." This is not true. Dr. Clarke does profess to derive his views of the Divinity and Sonship from the Sacred Scriptures, and from these alone; and the reason for his rejection of the editor's notion is, as expressed by himself, "I have not been able to find any express declaration in the *Scriptures* concerning it." But, allowing that the Doctor had not adopted the best way of stating or defending his views, still this would not prove that they were unscriptural.

The third objection is, "the production of the human nature was the work of the Holy Ghost;" "and therefore in no direct and proper sense is he the Son of the Father." "Jesus Christ is directly and pro-

perly the Son of the Holy Ghost." For this objection the editor is indebted to the late Richard Watson; and, as it has already been shown, that it originates in inattention to the Scriptures, no further notice of it is necessary.

The fourth objection is, that John the Baptist, Nathanael, and the Disciples, allowed and confessed that Jesus was the Son of God, without making any reference to the miraculous conception; and that, therefore, they must, by the term Son of God, have meant a Divine person. This is readily granted. The Son of God is both human and Divine. Of his humanity, the Disciples had every demonstration: and, in his human form, they saw him claim the high character of Son of God. When, therefore, they saw his miracles and Divine works, they were obliged to concede his claim, and allow that he was the Son of God, because Divinity and humanity were united in his person. But, about eternal generation and Eternal Sonship, neither he nor they ever speak a word. As to the Jews believing that the Sonship of the Son of God related exclusively to the Divine nature, such a notion is futile in the extreme. They had no scriptural ideas of the subject; but absolutely charged Christ with blasphemy, and put him to death for no other cause, than that he maintained a view of the subject which was in direct opposition to their own. The editor adopts the supposition, that the Jews were right, and that Christ was in error.

In the fifth place, the editor combats the Doctor's argument, as stated in his note upon Luke i. 35, and endeavours to show, that it is equally as improper to use the phrase *Eternal Word*, as Eternal Son. St. John says, "The Word was God." He uses it as a personal designation. The editor takes for granted, that the Apostle is mistaken; and insists that the Word was *not* God, but something which God spoke or said; and that, as a speech presupposes a speaker, thought, and previous time to cogitate and mature the speech, so it must be absurd to call the speech or word eternal. This is the strongest argument in the

review; and all its strength is derived from the assumption, that an inspired Apostle was mistaken, and, under the influence of his mistake, happened to make a statement the reverse of truth.

In the sixth place, the editor points out what he conceives to be the dreadful consequences of the Doctor's opinion. The first of these is, that "it weakens the evidence for the Godhead of Christ." This is hardly correct. In his filial character, Christ says, "My Father is greater than I." Now, if we allow what Mr. Watson broadly states, and what the editor maintains, namely, that Christ is the Son of God, in his Divine nature *exclusively*, it is clear from the words of Christ himself, that, in this nature, he is inferior to the Father; and, therefore, neither is, nor can be, "*over all, God blessed for ever.*" The Divinity of Christ is completely wrecked; and we plunge at once into downright Arianism. It was to avoid this, that Dr. Clarke, ignorant and imbecile as the editor supposes him to have been, was led to take his opinion upon the subject from the Scriptures alone, and not from orthodox creeds and learned men.

The second supposed fearful consequence of the Doctor's doctrine is, "It recognises an authority in matters of revelation of a very dangerous kind." This objection is rather *stale*. All writers on the editor's side of the question, disallow the exercise of reason or understanding in this controversy. If they mean by this, the substitution of human opinion for the truth of God, they are right; but they do *not* mean this. They are conscious, that to test this doctrine by Scripture is fatal to its existence. They, therefore, quote from the hymn-book, the Nicene creed, and the writings of learned men, and forbid the liberty of asking, whether the doctrine, taught by these authorities, is agreeable or disagreeable with the written *word*. This is precisely the plan which is adopted by the editor in his review.

The third alarming consequence attributed to Dr. Clarke's opinion is, that it is "calculated to weaken the impression which the doctrine of the Holy Scrip-

ture tends to produce, of the greatness of God's love in the redemption of mankind." The doctrine of the Holy Scripture, upon this subject, is, that Christ, as the SON OF MAN, was *betrayed*, Mat. xxvi. 24; was to *suffer many things*, Mark ix. 12; to *rise from the dead*, verse 9; and was to *sit down at the right hand of God*, Heb. x. 12. In opposition to this, the doctrine of the editor is, that Christ, in his *Divine nature*, "which was begotten of the Father," (the *human nature* being begotten by the Holy Ghost,) "and" which was "the object of" his "ineffable delight and love from eternity," *was given:* the Father "spared him not;" "delivered him up;" "bruised him;" "put him to grief;" "made his soul an offering for sin;" and even "laid upon him the iniquities of us all." The editor, here, following Mr. Watson, clearly teaches, that Christ, in his Divine nature, which, the Scriptures declare, is *over all, God blessed for ever*, has a father; that *God over all* was delivered up to suffering and to death, by his father; and that, unless we reject the testimony of Scripture, which invariably connects his sufferings with his human nature, we shall never have suitable views of the love of God.

In the fourth place, the editor insinuates, that, "upon the theory in question, our apprehensions of the Trinity are perplexed and confounding." That the editor may be perplexed and confounded, may be readily admitted; because, when men, like himself, reject the testimony which God has given of his Son, and prefer the dogmas of fallible men, he generally, in righteous displeasure, confounds and perplexes them, and makes their folly evident to all. To the minds of other persons, however, the doctrine is not so perplexing; for, if it be admitted, that a distinction in the Godhead, which is neither defined nor explained, is clearly indicated in the Old Testament; that this distinction was, *after the incarnation*, more strikingly developed, and manifested under the appellations of Father, Son, and Holy Ghost; that, to each of these Divine Persons, the same properties and works are



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possible offensive manner. The boast of many of the leading men in the Conference was, that they would soon rid the Connexion of all the noxious parties who differed in opinion, on this subject, from themselves. Their zeal, however, received a check from a letter addressed to the Rev. Robert Newton, as President of the Conference, and a few others, concerned in the proceedings of the East Manchester District Meeting. This letter, though neither adapted nor designed to give the Scriptural doctrine of the Sonship of Christ, but merely to show the tendency of the views which Mr. Watson, the editor, and others, had taken of the subject, is allowed, as an answer to their statements, to be decisive. Copies of it having got into several hands, it is no longer a secret document. The following is the substance of it, with a few trifling alterations :—

"Sir,—As the debates of the last District Meeting are felt to be unsatisfactory, because the accused party was denied the right of defence, I trust you will excuse me if I address you in writing.

"On the subject in dispute, I find Mr. Watson, its ablest advocate, saying, '*Jesus* is a designation of his *humanity*; *Christ* is the *official* name; but the term *Son of God* denotes his *Divine personality*.'—Remarks, p. 89.

"'The epithet, Only Son, can *only* be applied to the *Divine nature* of our Lord, in which *alone* he is at once *naturally* and *exclusively* the Son of the living God.'—Institutes, vol. ii. p. 45.

"On page 57, of the same volume, quoting from Dr. Kidd, he says, 'The question to be decided is, what object was termed the Son of God? Was it the humanity considered by itself? This it could not be, seeing that the humanity never existed by itself without inhering in the Divinity. Was it the humanity and Divinity when united, which, in consequence of their union, obtained this as a mere appellation? We apprehend it was not. We conceive that the peculiarly appropriate name of our Lord's *Divine person* is Son of God.'

"These passages, which might be greatly multiplied, teach us, that the term, *Son of God*, signifies neither the human nature of Christ, nor the union of his two natures, but the Divine nature exclusively, in contradistinction to both. As we are divinely commanded to prove all things, let us try the question by the Holy Scriptures.

"1. At Luke i. 31, 32, we find the angel saying to the virgin, *Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest.*

"At verse 35 he adds, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing that shall be born of thee, shall be called the Son of God.*

and council, composed of men of the highest learning and rank among the Jews, equally with the common people, believed that the Messiah was to be the Son of God; and that the Son of God is himself God; otherwise, they could not have reckoned Jesus a blasphemer, for calling himself Christ the Son of God.'

"By quotations, from the writings of Philo, in Dr. Clarke's Commentary on John i., we know that the Jews had such a notion; and Josephus and Mosheim inform us, that they had corrupted their theology by mixing with it the philosophy of the Arabians, Persians, Greeks, and Egyptians.—Mosh. Cent. 1.

"We see in these quotations, that the notion of God having a Son in his own nature, or, in other words, that the term, *Son of God*, applies to the *Divine nature exclusively*, is derived from the theology of the Jews, when that theology was in a most corrupt, loathsome condition; and, also, that, in consequence of holding this notion, they counted Christ a blasphemer, for calling himself the Son of God. How did this happen?

"Mr. Moore tells us flatly, that our Lord did *not* correct these notions of his countrymen. Let us examine this matter. On *four distinct occasions* we find our Lord and the Jews at issue on the subject of his Sonship.

"The first of these is found in John v. 18, 27:—*The Jews sought to kill him, because he not only had broken the Sabbath, but said also that God was his Father.* In what nature did Christ claim the filial character on this occasion?

"1. In that nature which could do nothing of itself, and which was taught and actuated by the Father. Verses 19, 20. Now, as in his Divine nature, Christ is the only wise, almighty God, it could hardly be in this nature that he could do nothing of himself, and wanted to be actuated and taught by the Father. It surely must be in the human. 2. He claimed the filial character in that nature which was appointed to raise the dead and judge the world: the ability and authority to do these, *he says*, were given him because he was the *Son of Man*. And these offices are invariably associated with the epithet *Man*, or *Son of Man*. 1 Cor. xv. 21, 22; John xi. 25; Acts. x. 42; xvii. 31. It is, therefore, clear, that, on this occasion, our Lord exposed his life, by claiming that character, with express reference to the human nature, which, the Jews supposed, belonged exclusively to the Divine.

"2. In chap. viii. 54 and 58, he claims the character of Son of God, both in relation to the human nature and the union of both.

"He calls God his Father in that nature which *did nothing of itself*; and which was *taught by the Father*; verse 28; and which he expressly calls *man*, verse 40, and *Son of man*, verse 28.

"Again, he maintains the union of the two natures, verse 58. Jesus, 'the humanity,' says, *Before Abraham was, I am.* This can only be true on the ground of his possessing a Divine nature as well as a human. These two were so united as to constitute one person, called Jesus or Son of God. What he did on this occasion so offended the Jews, that, out of pure zeal for the orthodox faith, they took up stones to stone him.

"3. In chap. x. 22, 42, we find these parties again at issue upon the same subject. On this occasion Christ claimed the filial character in that nature which sustains the office of Shepherd; and the Scriptures connect this office with the nature to which God, by Ezekiel, gives the title of *my servant David*. By Zechariah he calls him, *man*. And by St. Paul and Peter, he specifies that nature which was *brought from the dead, and which shall judge the world*. Ezek. xxxiv. 24; Zech. xiii. 7; Heb. xiii. 20; 1 Peter v. 4. — 2. In that nature which laid down life, and took it up again. This nature, the Scriptures teach us, was the human. John x. 11; Heb. ii. 14. — 3. Though Christ expressly refers to the human nature on this occasion, yet he refers to it only in union with the Divine, by pointedly declaring, *I and my Father are one*. Verse 30. His proper character, as Immanuel, or God united to man, is distinctly specified. — 4. It is clear that his opponents understood him to refer to the inferior nature. Their objection is a proof of this: 'Because thou, being a *man*, makest thyself God.' Their theology not distinguishing between the circumstances in which Christ was God, and Son of God, they supposed, that, in claiming to be the Son of God, he professed to be God himself. On this ground they took up stones to stone him. — 5. It is equally clear, that our Lord *intended* that the Jews should understand him precisely in this sense. He acknowledges that he claimed the character of Son of God in that nature which God had *sanctified and sent into the world*; and this nature is expressly said to be *Jesus of Nazareth*, Acts x. 38; and required their assent to the truth of what he said, on the grounnd of his miracles. It is a singular fact, that there is not one instance of open persecution of our Lord, recorded in the Gospel of St. John, but which arose from his claiming that *relation* to God in human nature, or the union of humanity with Divinity, *which*, they supposed, belonged *exclusively* to the Divine.

"4. On three former occasions, the Jews understood our Lord to refer to the human nature, in claiming the character of Son of God. Can we now ascertain distinctly the nature of that imputed blasphemy for which he was condemned to death? By St. Luke, chap. xxii. 67, we are informed, that, in answer to the question, *Art thou, then, the Christ?* Jesus answered, *Hereafter shall the Son of Man sit on the right hand of the power of God*. This led them again to ask, *Art thou, then, the Son of God?* To this he replied, YE SAY IT; I AM. In the expression *Son of Man*, we see our Lord refer distinctly to the *human nature:* and, in *express* reference to this nature, he maintains, according to the other evangelists, UPON OATH, that he was the *Son of God*. This finished the matter. *And they said, what farther need have we of evidence? For we ourselves have heard from his own mouth.* They then led him to Pilate, and said, *We have a law; and, by our law, he ought to die, because he made himself Son of God.*

"Now, if we take words in their proper meaning, it is certain that our Lord on three occasions exposed his life, and ultimately sacrificed it, for no other reason, than because he claimed that relation to God in reference to his human nature, which, the Jews believed, belonged to the Divine only.

"The question now is, which of the parties is right, and which is wrong? If we allow the Jews to be right, then Christ died justly charged with error and blasphemy; and the scheme of salvation is wrecked. If we allow Christ to be right, then the charges of error and blasphemy roll back upon his murderers, and upon those also, who, by their own confession, derive their orthodoxy from them.

"Another question is, with which of these parties has the Methodist Conference taken side? With the dying Son of God? Let us look at facts. By the acknowledgment of their ablest writers, they derive their doctrine upon this subject, from the Jews, who were his murderers. The view of the subject for maintaining which he sacrificed his life, they reject as heresy. A law exists, by which every candidate, who is not prepared to renounce, as error and blasphemy, the confession of the dying Son of God, and range himself on the side of the orthodox Jews, is sure to be rejected. And those who are admitted, unless they guard against the crime of believing, that Christ died for maintaining the truth, are subject to all the reproach that ignorance and intolerance can heap upon them.

"Now, which of the idle charges, brought against me, is it, which does not equally apply to Christ himself? You object to the doctrine as *heterodox*. Will you deny, that, for maintaining this doctrine, the Son of God was put to death? You say, 'Keep it secret.' Did Christ keep it secret? If not, why is such conduct recommended to me? *Does not Christ declare, that whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels?* It is said, 'The Conference will sacrifice you.' Let them do it. They will only be acting like their orthodox predecessors the Jews, of whom an Apostle says, 'Who both killed the Lord Jesus and their own prophets, and have persecuted us.' To the charge of proselyting people to this opinion, it ought to have been stated in reply, that the senseless babbling, which took place last year in the Stationing Committee, and in the Conference, became so notorious, as to make it sometimes necessary to rebut the charges of heresy and false doctrine. This fact, I suppose, is the ground of the worthless accusation. But, supposing the charge was well founded, is it any more than what Christ himself did? Did he not teach and maintain this doctrine publicly, and appeal to his miracles as a reason why men should believe it? And is it as heretical to imitate his example, as to believe his doctrine?

"But it is said, 'You belong to a religious body who have different views; and, if you cannot think with them, you ought to withdraw.' Indeed!!! Just so did Christ belong to a religious body, who thought on this subject differently from himself; but did he desert the post of duty, because he could not maintain the truth without suffering? If not, why is such cowardly conduct recommended to me? By what I believe to be the truth of God, I stand or fall; and, if anything wrung from me at the District Meeting, is supposed to indicate the contrary, I protest against it. What an acknowledgment is this to make! A religious body has different views of the Sonship of Christ from that view which he maintained at the cost of his life;

and those views are confessedly derived from the ignorant, stupid Jews.

"It is said, 'The safety of the Connexion depends upon maintaining this doctrine.' The safety of the Connexion, like that of our souls, depends upon the blessing of God; and we shall hardly secure that, by rejecting as error and blasphemy, the confession of his dying Son, and making common cause with his murderers.

"It is pleaded, that 'the doctrine is found in Mr. Wesley's Notes.' Very true; and you will not forget how clearly Mr. Bromley showed, that the doctrine of one part of the note in question, was denounced by Mr. Watson, as *bewildering* and *pernicious*; and that the other part was shown by Mr. Wesley himself, in his note on the same passage, in another place, to be contrary, and in direct opposition, to the meaning of the text. This fact speaks volumes for the sagacity and integrity of those men who dictate articles of faith to the consciences of others: they have made unqualified assent to a note, denounced, by such high authorities, as *contradictory to the text, and bewildering and pernicious, the test of admission into their Body.*

"Now, what have you to set against these statements? Deny them you may, and will. But can you *show* them to be contrary to truth? You cannot. Do, then, be advised for once. Make no more efforts to oppose the truth of God. It will assuredly triumph, and overwhelm its opposers with confusion. You may proceed to extremities; but you will only make yourselves ridiculous: you may beat your fellow-servants; but the day, the dreadful day, of reckoning will come.

"Regretting the occasion of this communication, I am, &c.,

"JOSEPH FORSYTH."

Shortly after the death of Dr. Clarke, it was rumoured that he had changed his opinion upon this subject. This rumour was sedulously circulated by the Rev. John Gaulter, who professed himself ready to attest it upon oath. It may be placed, as a *fact*, by the side of this rumour, that, a few days only before his death, the Doctor was talking with a friend upon this subject, on which occasion he declared, not only that his views were unaltered, but that the *only* ground on which he could exculpate the Conference from the charge of blasphemy, was, that *they did it ignorantly*.

1. Upon reviewing the whole of this controversy, it is evident that the Oriental Philosophy is the source whence the doctrine of eternal generation and Sonship is derived.

2. That this doctrine was held by the Jews, in the days of our Lord; in consequence of which, he and they were always at issue upon the subject.

3. That this doctrine was introduced into the Christian church, by the Jewish Gnostics, through the Alexandrian School, and was established, as the orthodoxy of the day, by the threats and power of the semheathen Emperor, Constantine.

4. That to the same men, to whom the church is indebted for the introduction of this doctrine, it is also indebted for image worship, transubstantiation, monkery, purgatory, relics, and every corruption of Christianity.

5. That there is no *real* difference between the Orthodox and the Arians upon this subject. Both equally reject the testimony which God has given of his Son. Both equally deny the eternal Godhead and underived existence of the Divine nature of Jesus Christ. The Arians say, God produced it out of *nothing*; the Orthodox, that God produced it out of his own *substance*. This is all the difference between them.

6. That the doctrine on account of which Dr. Clarke has been denounced as a heretic, is the very thing on account of which Christ himself was denounced as a blasphemer; and that the very article of faith which *admitted* the Ethiopian Eunuch into the primitive church, now *excludes* from the Wesleyan-Methodist ministry.

The principal modern writers, on behalf of the Eternal Sonship, are Messrs. Moore, Watson, Martin, Scott, and Dr. Kidd. Those who have written against it are Dr. Clarke, Messrs. Buck, Ridgley, Exley, Wardlaw, Tucker, Brunskill, and several who have published under fictitious names.

THE END.

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